

CONTENTS

for

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Number 4

EDUCATIONAL PROBLEMS

- The Mystical Body of Christ and the Theology of Education, *Edward A. Fitzpatrick, Ph.D.* 113
- The Efficient Instructor, *Sr. M. Edward, O.S.F., M.A.* 118
- The Organization of a Junior Confraternity, *Sr. M. Berenice, C.D.P.* 120
- The National Honor Society, Yours and Mine, *Sr. M. Geraldine, S.P.* 122
- Editorials 124
- Education for the Control of Cancer, *Sister Consolata, S.C.N.* 125

PRACTICAL AIDS

- High School*
- The Mystical Body in an English Class, *Sr. M. Joan, O.S.F., Ph.D.* 127
- Geometry for Mental Development, *Sr. M. Pauline, S.C.* 128
- Upper and Middle Grades*
- Hobbies for Children, *Sr. M. Elvan, O.S.B.* 126
- What! Latin in the Elementary School, *Sr. Emily Marie, S.L.* 129
- The Mysteries of the Rosary (Drawing), *Sr. M. Remberta, O.P.* 132
- The Message of Fátima, *Sr. Ann Wilma, C.S.J.* 133
- Science in the Elementary School, *Sr. M. Rosaire, I.H.M.* 136

- Francis Scott Key's Toast to the Flag, *Sr. M. Lilliana Owens, S.L., Ph.D.* 137
- Primary Grades and Kindergarten
- Do Kindergarten Children Stutter?, *Sr. Augusta Marie* 138
- Some Second-Grade Number Concepts. IV. Adding by Endings in the Teens, *Amy J. De May, Ed.D.* 139
- Attendance Chart for April, *Yvonne Altmann* 141
- Training Through the Activity Period, *Sr. M. Marguerite, C.S.J.* 142

FABRIC OF THE SCHOOL

- A Large High School Carefully Planned
- Stepinac High School Wins Architects' Award 143

AUDIO-VISUAL AIDS

- A Workshop in Audio-Visual Education, *George E. Vander Beke, Ph.D.* 146
- Evaluations of Audio-Visual Aids, *George E. Vander Beke, Ph.D.* 14A

NEWS AND REVIEWS

- Catholic Education News 18A
- New Books of Value to Teachers ... 42A
- New Supplies and Equipment 52A
- Coming Conventions 54A

EASTER GREETING

The editors and publishers of your JOURNAL extend to each of you a cordial Easter greeting. On Easter morning you will hear the story of the women who, on their way to the tomb of our Lord, wondered, "Who will roll us back the stone?" Well, we hope that your problems will be solved as easily as theirs were. They didn't know what they could do about the matter, but they had a duty to perform and proceeded with their preparations. That is a lesson some troubled teachers (and editors) need.

Some of you will enjoy studying, during the Easter recess, the leading article in this issue of your JOURNAL. If you can arouse in your pupils the desire to know what is meant by the Mystical Body of Christ and then bring about in their minds at least an elementary understanding of it, you will be remembered as a good teacher.

INTER NOS

Next month many of you will be seeking helps to foster devotion to our Lady. Here, in advance, is a simple dramatization of "The Message of Fátima." Next month we shall give you more Marian materials.

Kindergarten teachers, we are sure, have been pleased with our special effort to help them during the present school year. We haven't exhausted the resources of our contributors, but we assure potential writers who haven't tried that there is room for a few more extra good articles. The same holds true on every level of elementary and high school.

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The CATHOLIC SCHOOL JOURNAL

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The Mystical Body of Christ and the Theology of Education *

Edward A. Fitzpatrick, Ph.D. **

THE Catholic attitude toward the Church is frequently a stumbling block to many outside the Church. They do not understand the positiveness of the Church in its teaching, its speaking as one having authority and what looks like dogmatism and exclusiveness. This is so simply because they do not understand the Catholic theology of the Church and mistake the juridical and social Church for the reality which is the Mystical Body of Christ, including the faithful and the hierarchy in living communion with Christ. Nor do they understand St. Augustine's statement regarding the Church: Christ preaches Christ. Catholics themselves often do not penetrate the unsearchable riches of Christ in the Church, but their faith nevertheless causes them to see no difference between loving the Church and loving Christ because the Church is Christ—His Mystical Body. It may be well to illustrate further the significance of a theology of education by following the theological doctrine of the Mystical Body of Christ not in all its sublime dignity but sufficiently to indicate the "exalted supernatural nobility of the faithful who in the Body of Christ are united with their Head," and to suggest some of the educational implications.

The Four Realms of Being

There is a significant paragraph in Allers' *Psychology of Character* which describes man as belonging to four realms of being:

For as a physical organism he forms a part of the inorganic and organic natural realms. As a human being he belongs to the realm of persons, to the community. The community may take the form of large or small groups—the family, social class, state, nation, and so on—but in every case the group bears its communal impress. As an intelligent being, he has his part in the realm of mind—the ontological order of mind does not concern us here—which comprises ideals and mental potentialities that have not yet been realized or made their contribution to the world's general fund of culture; finally, as an immortal soul predestined to the final resurrection, as a member, actual or potential, of the Corpus Christi Mysticum, and as the vessel of divine grace, he belongs to the realm of the supernatural (p. 23).

This is the fact of man's life. In all his actions man lives in all four realms, but with different emphasis. No description of his action is complete in any one realm. This is a significant fact for education and for the much abused word in education: *integration*.

*This is another article in the series exploratory of a theology of education. It is the first of several dealing with particular doctrines of the Church. A second will follow on original sin. The articles already appearing in the series have been: "Education, Science, Philosophy, and Theology," Apr., 1946; "Theology in Educational Theory," Sept., 1946; "Theology and Some Educational Implications," Dec., 1947; and "Theology of Education in the Encyclical on Christian Education," Mar., 1948.

**President of Mount Mary College, Milwaukee, and editor in chief of THE CATHOLIC SCHOOL JOURNAL.

The Life of the Christian—The Fourth Realm of Being

The significant fact about the interest of education in man's experience is the unawareness or neglect of this fourth aspect: the spiritual life of man as a member of Christ's Mystical Body. The reality of this life for much of modern education is denied; it is a delusion, a self-delusion. And all the centuries of Christian experience are discounted. But to the believer, the reality is a daily experience in the richness and fullness and the meaning of life. Let us describe it briefly.

By baptism man becomes a Christian, a member of the Mystical Body of Christ, the Church. This is the Church of Christ—the Kingdom of God which will be on earth fulfilled only in part, but which will be revealed fully in heaven. It is a community, a living community, in which the community is central, and which community releases the creative forces for the formation of the individual, and which in turn is affected by the vitality and the creative influence of the individual. The community is a relationship of the individual to God and to other individuals. It is an actual community even if it is described as suprapersonal or mystical. "Nowhere else, in no other society, is the idea of community fellowship in doing and suffering, in prayer and love, and of growth and formation in and through such fellowship, so strongly embedded in doctrine, morals, and worship as in the Catholic Church" (p. 8).¹

The alternative idea is the self-sufficient man, the man without spiritual moorings, the autonomous man. He has lost the meaning, purpose, and quality of life that comes from a vital believing relationship with God. He loses, too, in his relationship with his fellow man by virtue of this divorce from God, this strength in merely his own strength—the strength of the solitary individual. This is the autonomous man.

The Kingdom of God

It is the aim of the Christian to become a member of the kingdom of God. Christ said "Seek ye first the kingdom of God and His justice and all these things shall be added unto you." Particularly, in the parables of the New Testament Christ has described the kingdom character of the individual members and their responsibilities. At least 28 of the parables are parables of the kingdom of heaven. Thirty-five of the parables concern the members of the kingdom of God individually and their responsibilities and nine others treat of the head of the kingdom of heaven and His relationship to its members. It was of this "kingdom of heaven" that Christ preached. He called it the kingdom of God, the kingdom of heaven, the kingdom of the Father,

¹Quotations from Karl Adam are from the revised edition of *The Spirit of Catholicism*.

the kingdom of the Son, and simply the kingdom. It is this kingdom which is included in the Lord's prayer in the petition: "Thy kingdom come." At the beginning of His public life, Christ announced that the "Kingdom of God is at hand." St. Mark puts it thus: "The time is accomplished and the Kingdom of God is at hand. Repent and believe the Gospel." And this same language is used in St. John and St. Matthew. In order to have the people understand what the kingdom was about, He described it in terms of their own experience. It is like a sower, it is like a grain of mustard seed, it is like a man who goes into a far country, but it was not like the earthly kingdom which many of the Jews of the day expected. It was the divine, everlasting, universal, and spiritual kingdom. Christ's life is described as follows in Luke: "And it came to pass afterwards, that He traveled to the cities and towns preaching and evangelizing the kingdom of God; and the twelve with him" (Luke 8:1). The consummation of the kingdom in glory was to come later. "And this gospel of the kingdom shall be preached in the whole world for a testimony to all nations, and then shall the consummation come" (Matt. 24:14). The kingdom is a spiritual one and Christ is its head. Luke says the kingdom of God is within you. Citizenship in it was to be of those who do the will of the Father who is in heaven and who did not merely say "Lord, Lord." One could not enter the kingdom unless he became as a little child: "Whoever shall not receive the kingdom of God as a child, shall not enter into it" (Luke 18:17).

The Mystical Body of Christ

The description of the Mystical Body of Christ, which is the Church, is described most fully in St. Paul as contained in the following passages:

For as the body is one, and hath many members; and all the members of the body, whereas they are many, yet are one body, so also is Christ (1 Cor. 12:12).

For in one Spirit were we all baptized into one body, whether Jews or Gentiles, whether bond or free; and in one Spirit we have all been made to drink (1 Cor. 12:13).

And He hath subjected all things under His feet, and hath made Him head over all the Church, which is His body, the fullness of Him who is wholly filled all in all (Eph. 1:22-23).

I, therefore, the prisoner in the Lord, beseech you that you walk worthy of the vocation in which you are called, with all humility and mildness, with patience, supporting one another in charity, careful to keep the unity of the Spirit in the bond of peace: one body and one Spirit; as you are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in us all (Eph. 4:1-6).

And He gave some apostles, and some prophets, and other some evangelists, and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for edifying of the body of Christ, until we all meet unto the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fullness of Christ; that henceforth we be no more children, tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive. But doing the truth in charity, we may in all things grow up in Him who is the head, *even* Christ. From whom the whole body being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity (Eph. 4:9-16).

Some Contemporary Errors

There have been some errors into which men have fallen in the discussion of this doctrine which we state here at the beginning. These errors are stated here as a negative guide to the following discussion:

1. They err in the matter of divine truth, who imagine the Church to be invisible, intangible, a something merely "Pneumatological," as they say, by which many Christian communities, though they differ from each other in their profession of faith, are united by a bond that eludes the senses (par. 98).²

2. One must not think, however, that this ordered or "organic" structure of the Body of the Church contains only hierarchical

elements and with them is complete; or, as an opposite opinion holds, that it is composed only of those who enjoy charismatic gifts—though members gifted with miraculous powers will never be lacking in the Church (par. 21).

3. It is an error which sees and wants to see in the Church nothing but a juridical and social union (par. 12).

4. They, therefore, walk the path of dangerous error who believe that they can accept Christ as the Head of the Church, while they reject genuine loyalty to His vicar on earth. They have taken away the visible head, broken the visible bonds of unity, and they leave the Mystical Body of the Redeemer in such obscurity and so maimed, that those who are seeking the haven of eternal salvation cannot see it and cannot find it (par. 51).

5. It is clear, we think, how grievously they err who arbitrarily picture the Church as something hidden and invisible, as do they also who look upon it as a mere human institution with a certain disciplinary code and external ritual, but lacking power to communicate supernatural life (par. 78).

6. We deplore and condemn the pernicious error of those who conjure up from their fancies an imaginary Church, a kind of Society that finds its origin and growth in charity, to which they somewhat contemptuously oppose another, which they call juridical. But this distinction, which they introduce, is baseless. For they fail to understand that the same reason that led our Divine Redeemer to give to the community of men He founded the constitution of a society, perfect of its kind, containing all the juridical and social elements, namely that He might perpetuate on earth the saving work of Redemption, was also the reason why He wished it to be enriched with the heavenly gifts of the Consoling Spirit (par. 78).

7. It is an error—a false mysticism which attempts to eliminate the immovable frontier that separates creatures from their Creator—in short to pass beyond the sphere of creatures and rashly enter the Divine (par. 94).

8. It is an error to fail to distinguish the physical from the social Body of Christ and thereby set up a deformed kind of unity.

9. Just as false and dangerous is the error of those who try to deduce from the mysterious union of all with Christ a certain unhealthy quietism. They would attribute the whole spiritual life of Christians and their progress in virtue exclusively to the action of the Divine Spirit, setting aside and neglecting the corresponding work and collaboration which we must contribute to this action. No one, of course, can deny that the Holy Spirit of Jesus Christ is the one source of whatever supernatural power enters into the Church and its members. For "the Lord will give grace and glory," as the Psalmist says. But that men should continue consistently in their good works, that they advance generously in grace and virtue, that they strive earnestly to reach the heights of Christian perfection and at the same time do their best to stimulate others to gain the same goal—all this the Spirit from above does not wish to bring about, unless men contribute their daily share of zealous activity. "For not on those who sleep but on the diligent," says St. Ambrose, "divine favors are conferred" (par. 101).

The Fact and Importance of Community

In his search for the spirit of Catholicism Karl Adam finds it fundamentally in the fact of a community of Christians united in Christ:

This union, this community, is a fundamental datum of Christianity, not a thing created by the voluntary or forced association of the faithful, not a mere secondary and derivative thing depending on the good pleasure of Christians, but a thing which is antecedent to any Christian personality, a supra-personal thing, which does not presuppose Christian personalities, but itself creates and produces them. The Christian community is not created by the faithful; on the contrary the community creates them. The Christian community, the Church as a fellowship, comes first, and the Christian personality, the Church as a sum of such personalities, is second.

... The Church as a whole, as a community, as an organic unity is a divine creation.

Here we see the significance of Adam as representative of mankind, and of original sin. The supernatural union of man with God broken by Adam's sin was to be reunited by Christ, the second Adam. It was this reunion of humanity with God, in the body of Christ under the leadership of Christ, that is the basic fact of Catholicism. This is the kingdom of Christ, the Body of Christ, the Church.

²All reference to the Encyclical on the Mystical Body of Christ are to the America Press edition. The reference is to paragraph, not to page.

Christ Is All in All

Christ is the divine power in the Church, He permeates the body through and through by His redemptive might, He is the Head of the Body. This is manifest in the dogmas, the morals, and the worship of the Church. It is most obviously seen in the dogmas of what is in a narrower sense called Christology, and all the other dogmas are a Christology in a broader sense. Wherever one searches among the dogmas of the Church; the dogmas of the Trinity, of Mariology, of grace, of the sacraments, of soteriology, and of eschatology, Christ is there and so is His redemptive might. Everywhere that any of the dogmas of the Church are manifest, there is Christ, the Redeemer of mankind. The object of the Church in all her moral work of instruction, preaching, and discipline, is to make Christlike persons, other Christs — Christians. The saints, sanctified and unsanctified in every generation, are continuing manifestation of the spirit of Christ, the Incarnation of Jesus in individual men. The worship of the Church is always through Christ our Lord. In every aspect of His life the grace-giving sacraments help us, but most significantly in the Holy Eucharist in which we eat His body and drink His blood. Here love finds its highest expression — the continuing gift of Christ Himself, through Himself, to the faithful.

Christ in the Church

The supernatural energizing of mankind³ in the Body of the Church as just explained is more adequately expressed by Pius XII:

But this noble title of the Church must not be so taken, as if that ineffable bond by which the Son of God assumed a definite human nature belongs to the universal Church; but it consists in this, that our Saviour shares His most personal prerogatives with the Church in such a way that she may portray in her whole life, both external and interior, a most faithful image of Christ. For in virtue of the juridical mission by which our Divine Redeemer sent His Apostles into the world, as He had been sent by the Father, it is He who through the Church baptizes, teaches, rules, looses, binds, offers, sacrifices. But in virtue of that higher, interior, and wholly sublime communication, with which we dealt when we described the manner in which the Head influences the members, Christ our Lord brings the Church to live His own supernatural life, by His divine power permeates His whole Body and nourishes and sustains each of the members according to the place which they occupy in the Body, very much as the vine nourishes and makes fruitful the branches which are joined to it (par. 67).

The Soul of the Mystical Body

And in further elaboration of this fact of Christ being the Head and energizing supernaturally the whole Body, Pius XII says further:

To this Spirit of Christ, too, as to an invisible principle, is to be ascribed to the fact that all the parts of the Body are joined one with the other and with their exalted Head; for He is entire in the Head, entire in the Body, and entire in each of the members. To the members He is present and assists them in proportion to their various tasks and offices and the greater or less grade of spiritual health which they enjoy. It is He who through His heavenly grace is the principle of every supernatural act in all parts of the Body. It is He who, while He is personally present and divinely active in all the members, also acts in the inferior members through the ministry of the higher members. Finally, while with His grace He provides for the constant growth of the Church, He yet refuses to dwell with sanctifying grace in members that are wholly severed from the Body. This presence and activity of the Spirit of Jesus Christ is tersely and vigorously described by our predecessor of immortal memory, Leo XIII, in his Encyclical Letter *Divinum Illud* in these words: "Let it suffice to say that, as Christ is the Head of the Church, so is the Holy Spirit her soul."

If that vital principle by which the whole community of Christians is sustained by its Founder be considered now not in itself, but in its created effects, it consists in those heavenly gifts which our Redeemer together with His Spirit bestows on the Church and which He and His Spirit, from whom come supernatural light and holiness, make operative in the Church. The Church, then, no less than each of her holy members can make this thought of the Apostle her own: "And I live, now not I; but Christ liveth in me" (par. 69-70).

³This includes sinners but excludes those guilty of schism, heresy, or apostasy.

The Visible Head of the Church

Nor must the high responsibility and functions of the pope and of the bishops and the priests in the Mystical Body of Christ be misleading. They are the visible hierarchy of the government of the Church of Christ. Because Christ is the Head of the Church, there is sometimes some misunderstanding in this connection of the pope as the visible head of the Church, the vicar of Christ on earth. The Encyclical on the Mystical Body makes the relationship crystal clear:

But we must not think that He (Christ) rules only in a hidden or extraordinary way. On the contrary, our Divine Redeemer also governs His Mystical Body in a visible way and ordinarily through His Vicar on earth. You know, Venerable Brothers, that after He had ruled the "little flock" Himself during His mortal pilgrimage, when about to leave this world and return to the Father, Christ our Lord entrusted to the chief of the Apostles the visible government of the entire community He had founded. He was all wise; and how could He leave without a visible head the body of the Church He had founded as a human society?

Nor against this may one argue, that the primacy of jurisdiction established in the Church gives such a Mystical Body two heads. For Peter in virtue of his Primacy is only Christ's Vicar; so that there is only one chief Head of this Body, namely Christ. He never ceases personally to guide the Church by an unseen hand, though at the same time He rules it externally, visibly through him who is His representative on earth. After His glorious Ascension into heaven, this Church rested not on Him alone but on Peter, too, its visible foundation stone. That Christ and His Vicar constitute the one only Head is the solemn teaching of our predecessor of immortal memory, Boniface VIII, in the Apostolic Letter *Unam Sanctam*; and his successors have never ceased to repeat the same.

They, therefore, walk the path of dangerous error who believe that they can accept Christ as the Head of the Church, while they reject genuine loyalty to His Vicar on earth. They have taken away the visible head, broken the visible bonds of unity, and they leave the Mystical Body of the Redeemer in such obscurity and so maimed, that those who are seeking the haven of eternal salvation cannot find it (par. 49-51).

Authority in the Church

And what disturbs so many outside the Church who do not understand the fundamental nature and spirit of Catholicism — the authority, the administration, and the teaching function is quite simple to the believer and to those who understand the doctrine. "So the aim of the Church in her official system," says Karl Adam (p. 23), "is simply to secure that great and primary Christian idea that there is properly only one authority, only one teacher, only one sanctifier, only one pastor: Christ, the Lord. Karl Adam adds:

Consequently such a conception of authority does not paralyze and petrify the believer, but enfranchises him, directing his gaze to Christ and Christ alone. No human authority, no extraneous personality, may stand between Christ and the believing subject. Divine truth, grace, and life must flow into the soul directly from Christ Himself. Therefore — however paradoxical it may seem — the authority of the Church secures the liberty of the individual Christian, by its impersonal and extra-personal character. It protects that liberty from the spiritual domination and claims to mediatorship of alleged leading personalities, and sets Christ and the believer in direct contact with each other. Therefore, the effect of such authority is not to separate, but to unite; or rather, it protects and secures that mysterious magnetic field and those wondrous magnetic forms which originate in the polarity of Christ and the soul. It protects and secures the direct contact and interplay of life between the Head and its members (par. 25).

The Spirit of Love

The spirit of the Body of Christ, and of the administrative system is that of love — ministering love. Of the Body itself, it is said "By this ye shall know My disciples that they love one another." In the administration power is always given in the service of love and papacy and episcopacy is divine power put in the service of love. Administration and all the machinery of the Church when properly functioning is to release divine love in its continuing service in the redemption of mankind. The basic sacrament of all admits one to

the Christian community and the flow of Christ is not affected by any subjective factor on the part of the believer. The sacraments operate *ex opere operato*, but the recipient must place no obstacle in the way.

The Sacraments as Nutrition of the Soul

In the Church the supernatural life of the individual is fed on the sacraments. Here are the means of ordering the natural life to prepare for them, and they are the means for the nutrition of the supernatural life in all its aspects. How they affected a convert on the way to conversion is told in the "Testimonial to Grace" by Avery Dulles. There is an excellent summary in the Roman Catechism, but we quote here the fine statement of Pius XII in the Encyclical in the Mystical Body:

Now we see how the human body is given its own means to provide for its own life, health and growth and for the same of all its members. Similarly the Saviour of mankind, out of His infinite goodness, has provided in a marvelous way for His Mystical Body, endowing it with the sacraments; so that by so many consecutive, graduated graces, as it were, its members should be supported from the cradle to life's last breath, and that the social needs of the Church might also be generously provided for.

As all know, through the waters of Baptism those who are born into this world, being dead in sin, are not only born again and made members of the Church, but, being stamped with a spiritual seal, they become capable and fit to receive the other sacraments. By the chrism of Confirmation, the faithful are given added strength to protect and defend the Church, their Mother, and the faith she has given them. In the sacrament of Penance a saving medicine is offered to the Church's members who have fallen into sin, not only to provide for their own health, but to remove from other members to the Mystical Body all danger of contagion, or rather to afford them the tonic of virtuous example.

Nor is that enough; for in the Holy Eucharist the faithful are nourished and grow strong at the same table, and in a Divine, ineffable way are brought into union with each other and with the Divine Head of the whole Body. Finally, like a devoted mother the Church is at the bedside of those who are sick unto death; and if it be not always God's will that by the sacred anointing of the sick she restore health to this mortal body, yet she does minister supernatural medicine for wounded souls, and sends new citizens on to heaven to enjoy forever the happiness of God—new advocates assigned to her.

For the social needs of the Church, Christ has provided in a particular way by two sacraments which He instituted. Through Matrimony, when the contracting parties are ministers of grace to each other, provision is made for the external and properly regulated increase of Christian society and, what is of greater importance, for the correct religious education of the offspring, without which this Mystical Body would be in grave danger. Through Holy Orders men are set aside and consecrated to God, to offer in sacrifice the Eucharistic Victim, to feed the flock of the faithful with the Bread of Angels and the food of doctrine, to guide them in the way of God's commandments and counsels, to strengthen them with all the other supernatural helps (par. 24-27).

The Activity of the Members of the Mystical Body

We have already noted the tendency in connection with this doctrine in some errors of a false mysticism and an unhealthy quietism. There is need for co-operation with grace (particularly after baptism) for collaboration, for good works, and for daily effort toward Christian perfection. The emphasis on the activity of the members of the Mystical Body is further emphasized by the pope.

In our mortal body the members are strengthened and grow through continued exercise; much more so is this true in the social Body of Jesus Christ, in which each member retains his own personal freedom, responsibility, and principles of conduct. For that reason he who said: "I live, now not I, but Christ liveth in me," did not at the same time hesitate to aver: "His (God's) grace in me has not been void, but I have labored more abundantly than all they: yet not I, but the grace of God with me." It is perfectly clear, therefore, that these false doctrines distort the mystery which we are considering and make it contribute not to

the spiritual advancement of the faithful but to their tragic ruin (par. 102).

Educational Significance: Deeper Meaning of Life

What are the educational effects or the educational significance of this fundamental fact of Catholicism that the community of all the faithful is the bearer of the redemptive power of Christ, that Christ permeates the Church and is the sole source of its power, that its power when properly exercised is in the service of love, that it is a living community, that it is the Mystical Body of Christ united to Christ who is its Head, that it is the source through which Christ's grace comes to the individual soul, and is the means of salvation to man.

If the education is the education of the whole man then here is a side of man that has been neglected in practically all the educational schemes and patterns outside the Catholic Church. Its fullness is not always realized in the actual educational programs of Catholic educational institutions. It gives real meaning to what has been too often a mere catch phrase that the education of the soul is the soul of education. It reveals to man the real conception of the spiritual life which he entered in baptism. It reveals to him, too, the nearness of Christ to him, now and at every minute of his life. If he would hear the words, "Come to Me all ye who are heavily burdened and I will refresh you," he would understand the meaning of life and things mundane would take their place in an ordered hierarchy. To the individual, then, it would reveal a kind of life that would give all the other phases of life—physical, intellectual, social—deeper meaning and richer content.

The Central Place of the Ultimate Aim

Where this doctrine is understood the aim of all education becomes clearer. The ultimate aim of man's existence takes the primary place. First things are put first. Citizenship, efficiency, culture, intellectual power, all have a measuring rod to test their service to the highest interest of the individual. Browning's test applied to the body, applies to everything else:

What is he but a brute
Whose flesh has soul to suit
Whose spirit works lest arms and legs want play?
To men, propose this test—
Thy body at its best
How far can it project thy soul on its lone way?

The Transforming Effect on the Natural Life

The Christian conception of life—the making of the individual an *alter Christus* does not restrict life nor confine it, but enriches it. It makes for the highest quality of human life—a divine conception of it. In the Christian, the central concept is love. He is ruled by the moral life. Brotherhood is an internal doctrine, it is the Christian way of life—the life of a good Samaritan. If we could forget for a moment the divine significance of the life of the Christian, we would discover untold blessings of it, physically, socially, and intellectually. How much more deeply the believer sees and understands because of his faith; how willingly he performs the services of the corporal and spiritual works of mercy, from what diseases may his body be saved by keeping the moral law. Then, all these things find their place in a hierarchy of values, leading to Christ, Himself. How the sense of the nearness of the Divine, and its readiness to serve Him must save him from all the ills that modern minds are heir to! What a wise psychiatrist the Church is in its healing care of the minds of men!

How important it is for the human being to know the meaning of the Incarnation and Christ's presence in the Church. How much wiser he will be if he knows this truth in its fullness, than only in the doctrines necessary for salvation. How much more fully will he understand the earthly pilgrimage of man, and the significance of the many side shows and diversions of a life merely natural. And there will always then be the consolation in all the vicissitudes of life, "In My Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you."

An understanding by the Christian of the basic significance of the living community as the bearer of the redemptive might of Christ, will help him to understand his religion better as a guide to his spiritual life, but it will have important repercussions of his natural life. He will be "raised up" in spirit by his new sense of the eternal. He will understand better such doctrines as the Incarnation, Apostolic succession, original sin, papacy and episcopacy, presence of Christ in the Church and the sacraments, the life of grace, and the life of glory. Spiritual religion will find its significance as a fulfillment of the old law and ordinances and regulations are made subordinate to the love of God and of neighbor. His prayer will be for the eternal things. His knowledge, his worship, his beliefs, his actions, will be *sub specie aeternitatis*.

Spiritual Training

Man will understand from this doctrine the reality of the spiritual life and the need for spiritual training as a lifelong necessity. How deeply the Spiritual Exercises of St. Ignatius will be appreciated! It is not something to be prepared for by studying a catechism in the elementary schools or elaborations later on. Knowledge will help, but knowledge will not save. There must be faith: "Thou art Christ, the Son of the Living God," and there must be a continual ordering of life in that faith that one shall become Christlike. This life must be fed on the sacraments, and that willing service must be given in worship which marks the Christian.

The Mystical Body in the World

It is natural to ask in the light of the character of the doctrine of the Mystical Body of Christ why the actual Church shows weakness and is not without spot and why the "Church below" shall never in this world attain the spotlessness and beauty of the "Church above." In "The Spirit of Catholicism" by Karl Adam there is a long paragraph which gives the answer from the educational view and which we quote in conclusion:

Wherever we encounter the God of revelation, we do not find Him to be the characterless God of some feeble pastoral play, but a God of holiness and justice, a God who requires vigorous action and moral decision, the athlete's struggle for the crown and perseverance in the race until the prize be won. The new order of grace does not displace the old order of moral responsibility before God. And that is true not only of the members of the Church, but also of the Church as such. The Church too is subject to the great law that the kingdom of heaven suffereth violence. It is true that as the supra-personal unity of redeemed mankind, a unity based upon the God-man, the Church has her own essential nature, her own law and her own life. And the Holy Spirit will abide always with her, so that she may remain true to her God-given nature. But on the other hand it is equally true that the nature of the Church must be expressed through the faithful and not without them. The Body of Christ must maintain and perfect itself in its members through them. Therefore the Church is not only a gift to the faithful, but also a task for them. They have to prepare and foster that good earthly kingdom in which the seed of the kingdom of heaven may take root and flourish. In other words, the life of the Church, the development of her faith and her love, the progress of doctrine, morals, worship, and law, stand in an immediate relation to the faithful and loving personal life of the members of the Body of Christ. God rewards the merit or punishes the demerit of the faithful by the rise and fall of the earthly Church. We may, therefore, truly say with St. Paul (Eph. 2:21, 22) that the Church founded by Christ is at the same time co-built by the faithful. St. Augustine says profoundly: "The temple of God is still a-building" and "The house (i.e., the Church) is now being constructed." God willed a Church which in her ripening and perfecting should be the fruit of the true grace-inspired life of the faithful, of their prayer and love, of their fidelity, penitence and devotion, and therefore He did not found her from the beginning as a thing complete and perfect, but as an incomplete thing, which leaves room for and calls for a continual activity of construction, and in whose inward history His Holiness and Justice continually triumph (par. 261-262).



San Carlos Mission, Carmel, California, where Father Junipero Serra is buried. This was the second mission established in California. The Carmel River joins the ocean a few hundred yards from here. Photo by Josef Muench.

The Efficient Instructor

*Sister M. Edward, O.S.F., M.A. **

THE word *instruction* as defined by Webster means the act or profession of teaching, of informing, or of imparting knowledge to, especially methodically. It also means indoctrination or direction in knowledge and discipline. To achieve efficiency in teaching, the goal of success must be motivated. Desire for this goal is the first impetus and this desire calls for a knowledge of the means of attaining the goal. It is the purpose of this article to set forth a few outstanding characteristics of achievement that spell success for the instructor.

Prerequisites for Good Teaching

He who would educate others ought to possess a knowledge of the science of the human mind, particularly of the child's mind. Professional courses known as educational or child psychology may have to be reviewed from time to time. These studies may have various titles—moral philosophy, behaviorism, psychoanalysis, philosophy of the mind, or even craniology. Still they are mental philosophy and have for their purpose understanding the child in his various relations to his environment.

We are faced with the system of mass instruction which has created the problem of classification and promotion of pupils. Whereas individual instruction permits pupils to advance rapidly or slowly as they must, the same cannot be said of group instruction. A class, whether in the elementary school or in high school, as for instance the sophomore group, may present examples of various character or personality traits. Among these are the stammerer, the pupil with a serious lisp, the extremely anemic, the badly spoiled, one retarded in mental and moral growth, the morally weak, the "negative" child, the passive, colorless, oversensitive, nervous, precocious, supereager, ardent, imaginative, sociable, etc. Problems of age and nationality likewise must be considered.

Classification of Pupils

The initial classification is determined by state laws. Beginners usually are six years old or thereabouts. Studies have been made of the number of pupils who were retarded, accelerated, or making normal progress, and this research concluded that usually a range of two years is allowed for variants; therefore, chronological age should have some weight in determining the position of pupils all through the grades and the high school. Fully two thirds of all children of a given chronological age may be presumed to have sufficiently homogeneous mental ability and social maturity to warrant keeping them in the same instructional group. Under social maturity, the oversized pupil may be the target for scoffs and gibing retorts whilst the undersized who may be a wizard in arithmetic is likely to feel his inferiority in sports. A giant of a boy sitting on a primary room chair or a minim at a high school desk are both disagreeably absurd, and we know how companions are pitiless in their treatment of these unhappy victims of circumstance. It follows therefore, that a child should be placed where he naturally belongs.

Another problem that challenges the efficiency of the teacher is ability grouping. We know that individuals cannot be instructed advantageously in a group of widely different mental levels. The best criterion for homogeneous grouping is ability in accomplishments. In very small school systems accomplishment must be the basis for classification, particularly on the grade school level, and adjustments to individual needs must be secured in other ways. Departmentalization is about the only solution for individual differences among adolescents despite the fact that schools would like to abandon it. Not so long ago, earnest high school teachers were satisfied with the extreme statement as to who shall study Latin. "Everybody should study Latin" cannot be accepted as sound pedagogy now. Choosing to study Latin is one sign of ambition and intelligence, and is to be recommended for all

who are capable; however, to encourage youth to register for Latin in order to add to the usual number of credits is indeed a very poor objective. The same may be said for geometry. We cannot escape the fact that most high schools, including Catholic high schools, do not emphasize enough the correct aims in their offerings. The principal, it is true, has to be mindful of accreditation and college entrance requirements, but he ought not overlook the fact that the amassing of credits is not education.

In discussing modern trends and issues in secondary education, Bent and Kronenberg speak in general of European and American schools not so much in scholarship and outcome but more from an administrative viewpoint. The following quotation speaks for itself:

... In Europe, the cultural goals and objectives are constantly kept before the students, intellectual problems are constantly engaged in, and interest in the subject is paramount; while in America the chief aim on the part of many pupils is to accumulate credits, pass examinations, and graduate with the least possible effort.¹

In order to promote better articulation for adolescents, the teacher wants to make every effort toward understanding their educational needs and create the proper teacher-pupil relationships.

Discipline Follows Good Teaching

The knowledge of child psychology is a good start toward maintaining proper teacher-pupil relationships. It is incumbent upon the teacher to work for improvement in each pupil. Opportunities for student self-reliance and self-expression ought to permeate every assignment. The importance of good English in every subject taught cannot be overestimated in this day of modern slang and vulgarisms. The lost art of wide reading should be restored in order to place before enthusiastic youth the gems of thought from great writers and to increase the students' word power. Encourage the use of the library in preference to mediocre or trashy radio programs. This is not an easy undertaking; however, with proper salesmanship, good results can be obtained from impressionable youth. Teachers must motivate their pupils and this is done in co-operation with the prime mover of spirits—the Holy Ghost. A prayerful attitude is the secret of success for many efficient teachers. They give God credit for the many unknown spiritual strivings in the souls of their young charges. Neatness and thrift often denote a well-regulated interior man. By this is meant the properly disposed individual who looks toward the better habits of life, who sees and understands the sources of carelessness, waste, and destructiveness in their proper light. Parents are happy to see such traits in their children. They welcome homework assignments that promote leadership and cultural advantages for their sons and daughters. They recognize in such mental training a therapy for youth's restlessness and desire to do the bizarre. Disobedience and unruliness commonly lead to insubordination, insurgence, and rebellion. Bolshevism is the distressingly cruel reality of faulty training of misguided youth. We teachers play an important role in this day and era—a thought which ought to spur us on toward better teaching. Every living organism tends to become like its environment. One need not be didactic in presenting high ideals; it is the subtle finesse, the intriguing artfulness of good example, that passes over from teacher to pupil and leads youth toward the worth-while.

The Reward of Self-Denial

Since the teacher cannot give what he himself does not possess, it behooves him to practice what he preaches. If he wants his pupils to be courteous, he must first control his emotions and overcome impatience by courtesy and consideration for others. Children easily sense that hidden psychic force that lets them know that the teacher has

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¹Rudyard K. Bent and Henry H. Kronenberg, *Principles of Secondary Education* (McGraw-Hill Book Company, Inc., 1941), p. 569.

their interest at heart. They also seem to know when they are disliked. They are keen judges on that point.

High school students evaluate the techniques of their teachers. They make comparisons, for they have a knack for distinguishing the teacher who does not follow the syllabus. They appreciate the self-sacrificing teacher who is conscientious in preparing, presenting, and explaining the lessons. To put a workbook into the pupils' hands without any previous discussion of the subject is just one of those indices that pupils use in gauging teaching ability. A principal must guard against injustice to a teacher if he makes any use of the pupils' appraisal of teaching ability, and he must be especially careful not to give pupils the impression that he himself has a poor opinion of the teacher. Remarks like: "Who was English teacher last year?" and "Did she let you get by with such inferior work?" are just two examples of what the pupils will bring back to their former teacher. Often there is a hidden loyalty for former teachers and such remarks from a teacher do not lessen their esteem for the former teacher but rather increase it because of the disruptive pettiness on the part of the critic. This ignoble selfishness certainly never attracts or inspires youth. Without fanfare or serenade the teacher can obtain the good will of his pupils in an unobtrusive way. The personal interest held in such esteem in the business world is a powerful factor in teacher-pupil relationships. It is difficult to overestimate the teacher's importance in the teaching-learning situations. Daniel A. Prescott says:

The teacher is the ultimate agent of education. No matter what appears in the official courses of study, it is he who sets the daily tasks for the pupils, or who helps them to develop a plan of work. It is he who sanctions or condemns their habits, their attitudes, their personality qualities. If education is ever to have any genuine influence in shaping character, or in giving insight into life, the teacher will be the agent who will carry this influence. It is his philosophy of education put into practice which really matters.²

Co-operation of the Faculty

Although the teacher is the prime agent of education,³ a spirit of unity and good will must also exist in his relations with co-workers. Since the reputation of fellow teachers is sacred, he can lend much to the moral support of other teachers. If he never offers, and is not asked to give a helping hand, there must be something remiss in his academic, perhaps spiritual realm. Assuming responsibility for the maintenance of school property such as economy in the use of electric lights, which often are burning for hours in a vacant room, the proper care of window shades, particularly during a storm, in a spirit of religious poverty, are obligations that do not necessarily hint at scrupulosity or niggardliness. It is just plain economy and pennywise common sense. Recognizing the minor obligations as well as those of paramount importance, the religious teacher wants ever to remember that he is always the Church's representative in teaching all nations. As a true ambassador of Christ his religious vocation will assert its influence in every undertaking. Moralizing and indoctrinating are frowned on in these days of secularism and moral agitation; however, his courage to take a stand against ultramodern theories eventually will reap some good.

Teacher-Pupil Relationships

Certain studies have depicted the composite personality requirements of an efficient teacher. There really is no one pattern personality derived from observation of good teachers because the nature of teacher-pupil relationships is active and cannot be described as a static entity. There are, however, some characteristics of successful teachers that are worth imitating. Those who are responsible for the selection, direction, and supervision of beginning teachers might seriously consider the following personality traits of effective teachers described as:

Having the ability to remain self-controlled in the midst of conflicting demands.

Poised and efficient in directing several simultaneous activities.

Habitually quiet, poised, and courteous in relations with children.

Constructive and encouraging in comments and manner.

Conversational and friendly in relations with pupils.

Original and intriguing in voice and manner.

Possessing a sense of humor.

Eliciting willing response from children.

Enthusiastic (although often quietly so) about pupils and teaching.

Participating with interest in pupils' activities.

Interested in helping pupils to direct their own conduct rather than securing conformity through personal domination.

Possessing sufficient self-restraint to allow children to work through their own problems.

Intelligently independent of inhibiting restraints of traditional practices.

Ingenious in utilizing opportunities for teaching.

Evidencing a planned but reflexive procedure with materials and individual needs anticipated.

Careful in planning with pupils and in guiding them to successful completion of undertakings.

Skillful in directing pupils to evaluate their own work.

Aware of children's physical and emotional needs as well as their educational needs.

Interested in pupils as persons.

Alert to the differences in individuals, recognizing abilities and limitations.⁴

Comprehensive as these twenty descriptions are, they are to be understood in the light of a well-meaning, integrating Christian philosophy that does not lean too much on the ultramodern pragmatism. Elsewhere in her book the author states that the teachers from whom these traits were derived "treated pupils with respect, asking their opinions and giving them their own, not in a condescending or patronizing manner but with directness and with convincing honesty."⁵ Here you have the keynote of an underlying principle of pedagogy that neither resembles the extreme progressive, sociodemocratic procedure nor the stereotyped dominating manner of earlier days. Many of the past philosophical systems were, and many of the present are in open defiance to fundamental truths. These philosophies based on false premises, have resulted in false conclusions, and as a consequence have brought about confusion in educational theory and practice. It makes an alarming difference in the theory and practice of education whether or not one admits the existence of the soul—that is, the soul as the one, abiding, substantial, indivisible, spiritual principle in man—the freedom of the will, and the doctrine of original sin once denied by Rousseau. If such postulates are denied, false premises are set up, false conclusions are reached, and false theory and erroneous practices are the results. There is no aspect of education that does not depend upon philosophy, and no good teacher can neglect the integral relationship between philosophy and education without doing harm both to the individual child and the society of which he is a part.

The denial of the spiritual soul as the only valid explanation of thinking, reasoning, judging, and willing comes from the postulates of John Dewey. The fallacious explanation of how transfer of learning takes place; the emphasis on unlimited freedom; the overemphasis on success in the child's education; and the corresponding neglect of proper approach to meet failure intelligently are the foundation stones toward our present secularism in education. The modern attempt to identify mental hygiene and character education on the basis of purely pragmatic sanctioning and without the unifying bond of religion clearly points to causes of juvenile delinquency. The setting up of the scientific method as the only measuring rod for life's values and the educational, social anarchy that results from Dewey's experimentalism are losing ground and because of that, we Catholic educators want to cling to what we always had more tenaciously than ever. The religious teacher knows no other philosophical goal save the personal striving for sanctity to be passed on to others who come under his care. A stimulating motivation for this important teacher-pupil relationship lies in the teacher's daily practice of mental prayer.

Let Us Be Practical

Better teacher-pupil relationships can have an early start when one considers sympathetically the various home environments of our pupils,

²Daniel A. Prescott, "The Training of Teachers," *Rutgers University Bulletin*, Series IX, No. 8 (New Brunswick, N. J.: Rutgers University, 1933), p. 5.

³The ultimate agent in education is the individual student—*The Editor*.

⁴Bernice Baxter, *Teacher-Pupil Relationships* (New York: The Macmillan Company, 1943), p. 33 ff.

⁵Baxter, *op. cit.*, p. 73.

especially of those in the indigent and broken homes. This ought to be a conscientious challenge to every good teacher. Why not make the school a haven of joy as much as possible? It might be the only bit of sunshine a poor child has.

Not only in self-learning but also in socio-learning does the teacher want to maintain a rapported classroom environment. Plastic youth respond to the suggestions of a teacher whom they admire and revere as a true friend. Ever strive to win this approbation. Let it be often the subject of your meditation. A teacher who sincerely examines his personal effectiveness with children will gradually seek to improve his teaching. The teacher of today is one who has a liberal education as a foundation with pertinent and unremitting professional education while in service. He



must work at self-improvement. Yes, it requires effort and consistency — just as it did for you to read through this lengthy article; however, even in that may you have a start toward becoming a more dynamic classroom teacher. May you then humbly think the Divine Mover of spirits and repeat this simple prayer:

Little Boy Jesus, so winsome and fair,
Smiling at me from your picture frame there.
Golden curls framing a delicate face,
Little lamb clasped in a tender embrace.
Help me to see You in children I teach.
'Neath silk or tatters, to find You in each;
Shy lass or mischievous fun-loving boy;
Thus will my lifework be truly a joy.
Oh, keep me ever, Lord, gentle and mild,
Let me remember that You were a child.⁶

⁶Leaflet, author unknown.

The Organization of a Junior Confraternity

*Sister M. Berenice, C.D.P.**

JUNIOR confraternities of Christian Doctrine were authorized in the Archdiocese of San Antonio to prepare a lay apostolate adequate to extend religious education to countless numbers having little or no contact with the Church. This article presupposes the diocesan authorization for the junior confraternity, for it may not be set up otherwise.

The primary aim of the junior confraternity is to spread the kingdom of Christ by instructing others in the truths of the Catholic faith. Such great benefits accrue to the individual members themselves that every Catholic high school and college should want to have an active confraternity.

The first step in the organization of a junior confraternity is the choice, from the faculty, of a director or moderator.

Arouse Enthusiasm

Second: Arouse the interest of the student body. An address by the CCD diocesan director or local director on the duty of participating in the lay apostolate, on the need of teachers of religion, and the privileges and merits attached to the teaching of Catechism is often adequate to arouse enthusiasm in the students. Other helps are attractive posters and write-ups in the school paper. However, one of the best ways of creating confraternity spirit on the campus is to select one or two

students who are good leaders, talk to them about the objectives of the organization, and fire them with a desire to do big things for Christ. Then invite them to help make the other students confraternity minded. Leaders exercise a powerful influence on their fellow students; if they work with you, a good confraternity membership is assured.

Third: Set a date for the reception of members into the confraternity. A good time is the diocesan Catechetical Day. The ceremony of reception as described in the manual of the CCD is simple, but it can be made impressive. If possible, all students should be present. This not only adds to the solemnity of the occasion but is a means of inspiration to others to join the confraternity.

We would point out here that public or private reception is not necessary. All that is absolutely essential for enrollment and for gaining the indulgences attached to active membership is to have the names of members inscribed in a register used for that purpose. The moderator should see that this is done each year so that no one will lose the indulgences to be gained.

Fourth: Select good officers. By that we mean students who not only have qualities of leadership and goodness, but who also truly love the Confraternity of Christian Doctrine and all that it represents. Such officers will attract members and will animate them with their own fervor. The spirit of the confraternity is the spirit of its membership,

but that spirit depends in a large measure on its officers. The following officers may be selected: president, vice-president, secretary, treasurer, and chairmen of teachers, of helpers, fishers, and discussion club leaders. In a small confraternity unit, some of these offices may be combined.

Fifth: Divide the active members into groups. The students themselves choose the division in which they wish to serve; i.e., teacher, helper, fisher, discussion club member.

Sixth: Begin the work promptly. Once the students have expressed their willingness to teach, fish, or help, they should be put to work as soon as possible. Youth is impatient of delay. We have had the misfortune of losing teachers by having to postpone the opening of centers from week to week. Students take up other interests and then find that their programs do not allow for confraternity work.

The Moderator's Job

Seventh: If the confraternity is to be a success, the moderator must keep in close touch with each of the student teachers, helpers, and fishers. For this reason frequent, regular meetings should be held with each division. We find that biweekly meetings suffice. In these, problems relating to discipline, attendance, learning, etc., which the teachers encounter in their classes, are discussed and solutions sought. Plans for

*Our Lady of the Lake College, San Antonio, Tex. The article is an address given at the Inter-American Regional Confraternity Congress, San Antonio, Tex., Oct., 1947.

improving conditions at the centers, and projects for bringing the children closer to Jesus are also considered. Suggested projects which we found very helpful are Communion Sundays in the parish church for the children of confraternity classes, followed by a breakfast prepared and served by the helpers; organizing the children into clubs of their own such as Lovers of Jesus Club; the Modern Apostles of Jesus, and so on; planning and making achievement charts for noting the progress of the children in learning Catechism; and organizing a Prayer Crusade for the success of the confraternity work. With subjects such as these for reports and discussions, the meetings are made useful and interesting.

The moderator should especially keep in close contact with the helpers. During their meetings, also held biweekly, materials which are needed by the teachers are planned and made. Besides making things, helpers may sponsor activities for raising money to purchase materials or to pay for the many expenses that are incurred by an active organization. Activities in which nonmember students and even outsiders participate are the best, for they accomplish a twofold result, namely, that of obtaining funds, and even more important, that of acquainting others with the purpose and spirit of the confraternity and drawing their interest and co-operation.

Train the Teachers

Eighth: Student teachers must be taught how to teach religion. Religion is taught not only for information but also for inspiration; that is, with a view to living what one learns. Special methods of presentation are necessary to achieve this twofold objective. For this reason all junior catechists should receive specific instructions in methods of teaching religion. This year a short course in methods is being incorporated in the regular religion classes in the Catholic high schools and colleges of San Antonio with a view to preparing all our students to participate in a more effective manner in the CCD program. Space does not allow an explanation of the course at this time; if interested you may contact the archdiocesan CCD director for San Antonio.

In addition to the aforementioned course, at Our Lady of the Lake College, we require our student catechists to attend special preparatory classes. The 73 students of our college and high school who are teaching Catechism are divided into groups—the *Jesus and I* group comprised of teachers of first and second grade and those preparing older children for First Holy Communion; the Apostles' Creed; Commandment; and sacrament groups respectively, who teach children who have made their First Communion. Each division is taught separately for a period of 45 minutes each week by a Sister experienced in teaching religion, who stresses not only the subject matter to be taught the following week, but also the method of presenting it to the chil-

dren. Thus lesson plans are also taught and made with the students. We feel that teachers who have been prepared in this manner teach more effectively.

In these lessons, much emphasis is placed on the use of pictures, stories, and blackboards. Small portable blackboards have been provided for our teachers. The problem of having pictures available for so many teachers was no small one. Last year the CCD sponsored the project of coloring the outline pictures of the *Jesus and I* series and mounting them. Forty sets, approximately 1400 pictures, were colored by the college students, and 30 sets by the high school students. The work was not done by the CCD members alone, but also by other willing volunteers. Now, each teacher of *Jesus and I* has her own set of mounted pictures. It is easily seen that in projects such as this the work of the CCD is constantly kept before the minds of all the students, and all can participate in its works and merits.

Organizing Centers

Now for the organization at the religion center itself. At Our Lady of the Lake College, 11 catechetical centers are being conducted this year by 45 college students. Since it is impossible for the moderator to accompany each group of teachers to the centers, another Sister takes her place and reports the pupil absentees and other information which she thinks useful or necessary for the moderator to know in order to make proper changes or adjustments in the CCD program. In some schools where several centers hold classes at the same time, this supervisor goes from one to the other, staying only a part of the time in each center; or she goes to one center one week and to another the next week, and so on.

We have mentioned that it is the duty of the supervisor to see to the organization and smooth running order at her center. Where there are only 2 or 3 teachers and 20 to 25 pupils this is a simple matter. But where there are 200 to 300 children gathered in a large yard and taught by approximately 30 young teachers, the organization and super-

vision become rather complex. Our Lady of the Lake High School is an example of this. This year 220 children from Ivanhoe Public School have enrolled at their center, which is located on the convent grounds. There are 29 student teachers; some have First Communion classes, others teach the Apostles' Creed, the Commandments, or the sacraments, depending on the grade and knowledge of religion which the pupils have. It is the supervisor's responsibility to distribute the pupils into the various groups, assign the teachers to each group, and the location on the grounds where each holds her class. Moreover, new children are coming all through the year. She sees to their registration and their placement in an already existing class, or she makes another class for them. Student teachers at this center are never given more than 10 pupils; most of them have fewer. We believe that small groups help to make a successful center. An intimate relation between pupil and teacher is fostered, a condition highly favorable to regular attendance. The pupils feel that their teacher really loves them and has a genuine interest in their progress.

Even when the number of pupils at a center is small, 25 or 30, we find that five or six teachers are required in order to make the proper groupings according to grade and according to their knowledge of religion. At a center we opened recently, 26 children were registered. This small group represented children from every grade in grammar school. Some had made their First Communion and knew the simple Catechism fairly well; others knew absolutely nothing about God. To divide these children so that they would be taught according to their capacity and on their own level, five divisions were found necessary.

To organize centers in this way a considerable amount of time and work and planning is involved. However, wherever there is a sufficient number of teachers available, subdivisions into small groups as we have described should be made. It is the only way that we have found to keep the children interested and to keep them coming. Rewards for attendance are of little avail unless the



Catholic Press Month Exhibit at St. Stephen High School, Port Huron, Mich.



— G. C. Harmon

children love their classes. They do love their classes if they receive personal attention, and if the subject matter is presented attractively.

The Fishers

This discussion would be incomplete without a few words on that important Confraternity activity known as fishing. High school students because of their youth and inexperience are not qualified as home visitors. High school fishers may, however, call at homes and to take the children to Catechism classes, to report an absence from class, or to inquire the reason for the absence. Another way in which high school fishers may serve is to meet the children as they are dismissed from school and conduct them safely to the religion center. A method tried two years ago at Our Lady of the Lake High School was that of employing grammar school boys as fishers, who bicycled to the home of the absentees as soon as the roll had been checked and the absences noted. Thus parents were notified immediately of their children's truancy and had the assurance of the teacher's interest in their children.

College students, being more mature, are better qualified for home visiting. At Our Lady of the Lake College a small group of girls do home visiting in a systematic manner. Absences at catechetical centers are reported after every class to the moderator, who in turn gives the names and addresses of absent children to the chairman of fishers. She and her assistants then visit as many of these homes as they can during the week. A report is made to the moderator, who then gives

this list to the respective supervisors so that the presence or absence of the children in question may be ascertained and a follow-up visit made if necessary.

We have seen how a Confraternity may be organized in a high school or college. I have not yet mentioned a very important part of CCD organization; namely, its auxiliary membership. This consists of members who cannot participate directly in the active works, but who offer prayers to God for the success of the active members. Too often enlistment of "praying members" is neglected and yet they may be as important if not more important than the active members. You know the words inspired by the Holy Spirit, "Unless the Lord build the house, they labor in vain that build it." Let us then ask every student in our schools to become a member of the CCD. If he or she regretfully refuses on the grounds of, "Not enough time," let us ask for prayers—an Our Father and Hail Mary daily for God's blessing on the work of the active members.

Since the organization of the San Antonio

Junior CCD in 1942, many tangible, good results may be observed. Among them are the increased number of former public school children now in Catholic schools, a large increase in the number of parents and children at Sunday Mass and Communion, the re-awakening of religious interest in careless families, and not least, the deep impression made upon the confraternity members by the dire need of many of the children. Dare we also say that, indirectly at least, our junior confraternities were instrumental in the erection of churches or chapels? New parishes have been formed and priests have come to live among their people. Moreover, who can measure the spiritual benefits that accrue to the youthful teachers and fishers and helpers themselves!

A remark which we hear so frequently from CCD members is something like this: "I have learned more about my religion by teaching Catechism than I did in my religion courses in high school or college. Moreover, religion is something vital to me now. I love and appreciate it more than I ever did before."

The National Honor Society —Yours and Mine

*Sister M. Geraldine, S.P. **

CONGRATULATIONS are in order to the executive committee of the secondary school department, which at the annual meeting of the National Catholic Educational Association at Boston in April last handed down a decision at once strictly logical and eminently practical. The question before the group was whether or not to establish, under the direction of the N.C.E.A., a Catholic honor society for secondary schools.

Answers to questionnaires sent to 17 Catholic high schools having a chapter in the existing National Honor Society sponsored by the National Association of Secondary School Principals gave a unanimous assurance that not one jot or tittle of perfect Catholicity had to be detracted from the tone of their chapters because of membership in this organization and that no discrimination against these chapters was ever shown by either the National Council of this society or by its official publication, *Student Life*. In the light of these and many other convincing statements assembled and submitted by a subcommittee of three, the executive committee wisely recommended that Catholic high schools establish chapters of the existing National Honor Society in place of establishing an association of their own.

*St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind.

A Worthy Organization

The National Honor Society is worthy of this decision. Its objectives are praiseworthy and its accomplishments, since its establishment 27 years ago, show that it has not deviated from its original high purpose. Before 1921 there were scattered honor societies with, however, no relationship to one another. In that year a number of farsighted educators, realizing the force of united action, organized the present National Honor Society. Realizing the prevailing tendency in the nation's schools to give honor only to those who achieve the spectacular or appeal to an audience, they planned a society that would recognize the sterling worth of those numerous boys and girls who, in a quiet but intelligent way, go about doing good.

After long and mature deliberation the four cornerstones of the National Honor Society were laid. And who can question the solidity and fundamental import of the four: service, character, leadership, and scholarship? Surely the glorious history of the Church proves that she holds these qualities in admiration and looks to her children to embody them in their lives according to the measure of grace and talent given them.

Co-operation Needed

A national Catholic honor society might,

it is true, well take over and make its own such a splendid program for the promotion of the ideals of service, character, leadership, and scholarship in its system of secondary schools. It would be far better, however, the committee thought, to lend its support to the admirable work which the National Honor Society is already doing and by this support emphasize the common purposes which all secondary schools of the nation share. For, although the Catholic secondary school has distinctive purposes of its own, those which it shares with the public and private schools of the country are far more numerous; and surely it is high time to emphasize this fact in every possible way. Indeed, if Catholic education is to have a friendly hearing from public school educators and is to exert any influence upon them, it must perforce find points of contact and association with them. Nor does such cordial association mean any compromising of principles on the part of Catholic educators; it means associating and co-operating with all fellow educators in the pursuit of commonly recognized worthy purposes. Could one picture St. Paul refusing an invitation to membership in a universal or national society if membership involved possibilities for the spread of Christ's kingdom with no sacrifice of principle?

It has never been the policy of the Catholic school system to place undue emphasis on the purely intellectual. The pioneers in the National Honor Society are in striking accord with us on this point. While the original idea in forming an honor society was to stimulate scholarship and raise the level of secondary education, the framers of the constitution did not overlook the weightier things of the law. High normal, an average of at least 85 per cent, not necessarily superior achievement in schoolwork, must be maintained by one who would aspire to membership in the honor society. As, at the most, 15 per cent of those who are eligible for membership in the National Honor Society because of their scholarship may be admitted, the final decision rests upon the character traits. Hands ready to serve and wills ever directed toward the good and the true, joined to a mind striving to develop its five or three talents to the best of its ability present the ideal visualized by the founders of the National Honor Society.

A Challenge to Youth

The adolescent mind and will are ever ready for a challenge. From facts already stated one readily can conclude that the honor society, which aims to give credit to knowledge united to virtue, offers a most effective challenge to boys and girls entering high school. Their minds are open; their wills are plastic. So, if the goals and activities of the organization be attractively presented to them during the first months of their high school career, there is every reason to believe that both the scholastic and the extracurricular achievements of the pupils will reach a higher level than they would were there no

such society demanding effort and sacrifice for membership. The perfect way to make newcomers in a school conscious of the worth of the National Honor Society is through the exemplary conduct and performance of the members of the society itself in the school.

Christian Ideals

Should one doubt the continued purity of the ideals of this society, I would urge him to study the *Seventh Handbook* of the organization. Chapter V of this book presents 12 rituals of induction which the National Council has judged especially impressive. In almost every one of these ceremonies we find such expressions as "radiating the grace of God," "small in the eyes of man but not of God," "he shall see the blessings of eternity," "live unto thy God," "serve both God and man unselfishly." Let me emphasize the fact that the schools were not Catholic which included the above quotations in their induction ceremonies. So our schools should find no difficulty in making their ritual as thoroughly

Catholic as the Church itself. "For our faith, for our flag, for Christ the King," was the motto chosen by one chapter of a Catholic high school and woven into a ritual pattern which stressed the intrinsic as well as the extrinsic beauties of our faith.

My insistence upon the possible spiritual aspects of the National Honor Society might lead one to forget that there are others of a material and personal-privilege nature. The membership card or pin of the society often has been a passport in libraries to valuable books to which pupils would not have access without this recommendation. As the pin has a nationwide recognition, profitable as well as pleasant contacts have been made by the wearers. It carries no secrets but is an open badge of honor.

Schools interested in carrying out the recommendation of the executive committee that Catholic secondary schools inaugurate chapters of the National Honor Society may obtain full particulars from Paul E. Elicker, National Honor Society, 1201 Sixteenth Street, N.W., Washington 6, D. C.

What Freedom Means To Me

Marcella Gonzales

EDITORS NOTE: This is the prize-winning essay in a contest held at Santa Fe, N. Mex., on the occasion of the visit of the Freedom Train. Competition was open to grades 7, 8, and 9 of public and parochial schools of the city and county. The author is a pupil in the eighth grade of Guadalupe School, Santa Fe. Her teacher, Sister M. Matthew, O.P., sent the essay to us. Although our editorial policy ordinarily forbids us to accept students' work, we have made an exception in this case because of the honor this young lady brought to her school and because of the lesson in citizenship she brings to other students.

During the past few years I have studied and heard so much about people in other countries being unable to practice their freedom. As a result, I have begun to understand and to appreciate what it really means to be an American, and to enjoy the blessings of my God-given freedom. I am convinced that by noble Christian conduct in my daily life, I can make the best, the most lasting, and the most patriotic contribution to democracy.

To me, as an American citizen, freedom means that I have the opportunity to develop in the fullest and best way all my faculties and talents, as long as they do not interfere with the weaker members of my community. Freedom permits me to think, to speak, to write, and to worship God in accordance with the dictates of my conscience. I have the right to use my free will, to judge honestly and con-

scientiously, to speak without fear, and to use my talents and powers, to the best advantage. As a free citizen, my freedom of family is not violated. My parents have both the right and the duty to provide, protect, and educate me without the interference of the state.

Neither can I disregard my responsibilities. I must be alert to preserve my freedom, and must not allow any of my acts to interfere with the freedom of my fellow men. When I do interfere, the law must step in and protect the rights of others. True freedom for one person must carry with it freedom for everyone else.

If I use my freedom in the right way, by not doing anything that I should not do, the state will protect my rights of personal liberty, personal security, and private property.

All these rights which mean so much to me were not passed out by the state nor handed down, but they have been won by the struggles, sacrifices, and hardships of American pioneers. These liberties are rights recognized by our nation as coming from God, and in the enjoyment of them I owe a debt to the United States that must be paid by patriotic love and service.

Ask yourself today, "Do I ever stop to listen to my voice? Do I ever try to vary it or use a lower, almost whispered, tone as a bid for attention? Your voice is your greatest asset. Don't let it prove a professional drawback. — *School Lore*.

The CATHOLIC SCHOOL JOURNAL

Editor

EDWARD A. FITZPATRICK, PH.D., LL.D.

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A Student Bill of Rights

One of the major problems which the colleges are facing and which, very likely, the high schools will be facing shortly, is the question of a student bill of rights.

The National Student Association has included in its constitution, as printed in the official pamphlet, a student bill of rights. It may be safely presumed that this student bill of rights is part of the constitution and that any institution affiliating with the National Student Organization implicitly, if not explicitly, accepts the student bill of rights. That the student bill of rights is an actual functioning part of the organization is indicated by the announcement of the New York region of the Association that it will be willing to accept protests against the prohibition of communist speakers on New York campuses and ask investigation by the National Student Association under the student bill of rights.

As published in the official document, one of the rights of students is "The right to invite and hear speakers of their choice on subjects of their choice."

A number of Catholic institutions have announced affiliation with the National Student Organization. Mount Mary College in Milwaukee has announced that it will submit a new bill of rights to the National Student Organization after a contest has been held at the college under student auspices (and prizes offered) in which the students themselves and the

alumnae will formulate proposals for a bill of rights. These proposals will be examined and passed upon in co-operation with officers of the national student organizations. The ultimate formulation will be by the student council of the college ratified by the student body.

It seems amazing that a Catholic institution and Catholic student bodies would not critically examine the conditions of their joining associations. It is by such neglect that "front" organizations are able to live and to utilize the names and prestige of well meaning persons. There is no implication in this statement that the students' organization is a front organization, but the present number of affiliations is a good revelation of what it is upon which front organizations depend. A critical examination of the document would make any college hesitate about affiliation.

We trust that at the meeting of the National Catholic Educational Association in San Francisco both the college and universities department and the high school department will interest themselves in this problem. — E. A. F.

Total Abstinence

We received the other day a copy of the *Catholic Advocate*, the official organ of the Catholic Total Abstinence Union of America with some additional literature. In glancing over this paper there came back to us the atmosphere of our youth when total abstinence was a working ideal among the Catholic people, particularly among laboring people.

What a great thing the pledge was and how families rejoiced when the wage earner, who was given to drinking occasionally, took it even when it lasted only a few weeks or months. All the old names came back — Father Matthew, Matt Talbot. There seems to be a very active movement among special groups, but there seems to be a lack of any active apostolate today. Yet, one reads of the extraordinary success in the Philadelphia Archdiocese of the movement. One finds that in Ireland the movement still is very strong, for example, in late 1947 in Dublin 1500 delegates and more than 5000 followers attended the annual meeting of the Pioneer Total Abstinence Association of the Sacred Heart. This is only one of the Total Abstinence Associations of Ireland and it has a membership of 360,000 adults or 10 per cent of Ireland's three million people. One notices an item about a little place called Nevin in County Armaugh. It states, "It is almost impossible to buy liquor here. The Temperance Confraternity of the Sacred Heart is in every parish and the men are not ashamed to wear their buttons of membership. No drink is ever served at any gathering."

One notices, too, that a new *Life of*

Father Matthew has just been published by M. H. Gill and Company, Dublin, and written by a fellow Capuchin, Father Arnold. A new *Life of Matt Talbot* was also announced.

One cannot help but think that a stronger emphasis on total abstinence would be a good thing for modern America. It would be a legitimate subject to be brought to the attention of all children in the Catholic schools, particularly in schools for girls. One of the worst aspects of our contemporary life is the great increase of the number of drinking women and the substantial increase of women alcoholics among those who drink. The need for the ideal of total abstinence, while very strong among women, is also essential among all classes and ages of people. Recently local newspapers reported that teen-age boys, after drinking, committed things which their most intimate friends never suspected of them in the way of destruction of property, theft, and other violations of the law.

It may have been a great triumph to have abolished the saloon, but some of the old saloons were eminently worth-while and respectable places in comparison with some of the modern taverns and cocktail lounges.

The work of Alcoholics Anonymous should have every support by Catholic priests and by Catholic people everywhere. That is really a constructive work after, however, the person has fallen a victim to alcohol.

The schools should conduct a genuinely educational campaign for total abstinence. It, however, should be on an individual basis and particularly children in school should not sign the pledge for great periods of time. It is well enough for the student individually to sign the pledge for a year and to renew it annually. We have known of cases of students who signed the pledge for the period of their attendance at school which was unfortunately followed by a bad reaction when they reached the day of freedom from their pledge. The pledge itself is not significant unless a proper understanding of the significance of what they are doing, and the dangers and the devastating effects on the social life of the alcoholic is made clear. The ideal of total abstinence should be made a great ideal and efforts should be made to promote understanding of it and to have the pledge voluntarily taken by the individual as an individual. — E. A. F.

BOOKLET ON BUILDINGS

Planning School Buildings for Tomorrow's Educational Program

This is the bulletin of the school of education of Indiana University for September, 1947. It summarizes the proceedings of an educational conference held at the university last summer, concerned with planning modern school buildings. The contents are suggestive of present trends.

Education for Control of Cancer

*Sister Consolata, S.C.N.**

AN IMPORTANT development in the national campaign for control of cancer, organized by the American Cancer Society, is a growing realization of the role that may be assumed by the school as a combat force in the warfare against this ancient and insidious enemy of the human body. The program outlined by the American Cancer Society is designed to enlist the service of the layman, and through lay education to reduce the steadily increasing mortality rate of the victims of cancer. It is estimated that one third or perhaps even one half the 175,000 deaths resulting each year from cancer can be avoided by systematic and controlled education.

Although cure for advanced cancer has not yet been discovered, the possibility of curing cancer in its early stages has been demonstrated clearly. Moreover, preventive and precautionary measures are known to be effective in dealing with certain precancerous conditions. It is obvious that, if any headway is to be made in the battle against cancer, the American people must be given adequate instruction and taught the necessity of seeking medical attention in the matter before it is too late. Doctors cannot be expected to go out into the highways and byways searching for patients who are cancer suspect and those in whom precancerous conditions seem to exist; but intelligent co-operation on the part of an instructed public would do much toward lessening the yearly cancer toll in our country.

What, then, is the particular role that the school can play in the national campaign against cancer? The plan is quite simple; it requires neither expensive equipment for the classroom nor extensive training for the teacher. The children could be taught, always in a manner consonant with their age and specific grade level, something of the nature of the disease and the necessity for a national cancer crusade. Certain aspects of cancer, such as the so-called contributory causes, the symptoms and even the treatment, might be studied with profit. Health discussions and projects relating to cancer will fit in quite well with health and hygiene lessons in the grades, and with science and biology classes in the high school. School assembly programs, home-room discussions, and debates will stimulate real interest. Likewise, the dramatic life of Marie Curie, her struggle against almost insuperable odds, and her extraordinary contribution to cancer therapy constitute a story that cannot fail to appeal to idealistic youth. Such classroom study of cancer is not inappropos at a time when one death in every eight is due to cancer and when two thousand boys and girls under the age of 21 will die this year from cancer in one form or another.

Because of a lack of definite knowledge about cancer during past centuries and because of the inability of physicians to cope success-

fully with advanced forms of the disease at the time when it is usually discovered, much ignorance and fear prevail concerning the subject of cancer. There seems to be no reason, apart from mere squeamishness, why even children should not be instructed in the elementary facts about the disease. It seems quite as reasonable that they be given an opportunity to acquire knowledge that will protect them against cancer as that they should be given an opportunity to acquire knowledge about other subjects concerned with life and living. If ignorance is dispelled, there will be little occasion for fear, for knowledge will take proper precaution and seek timely aid.

As a classroom group, the pupils will have had no firsthand experience with cancer, although some few may have encountered it in their families or among their friends. Cancer instruction should fix certain facts in their minds, so that as they grow older and come face to face with the problem—as some of them undoubtedly will—they will have the information and courage to safeguard themselves against the serious development of the disease in their own bodies.

Let us consider briefly a few points adaptable for classroom instruction concerning the nature, contributory causes, possible symptoms, and treatment of cancer.

Nature of Cancer

Our bodily tissues are made up of minute, living cells, so small that they cannot be seen without the aid of a microscope. Every cell has its own life history and its own particular job to do, just as any citizen of a country. A cell is a unit of body structure, as one person is a unit of population. Cells multiply by division. One divides into two, two into four, four into eight, and so on. In accumulating, the cells form tissues. In the evolution of tissues, cells of like character grow along together as, geographically, the Cubans have multiplied upon their island and the Eskimos in their own part of the world. In so growing, the cells form very special and distinct organs: liver, kidney, heart, and brain. Sometimes a cell refuses to act according to the conventional pattern of its neighbors; disregarding the usual cycle of cell teamwork, it breaks away from social restraint and goes on a jamboree. Substituting growth for work, it multiplies and forms a shapeless mass that soon encroaches upon the rights of its normal cell neighbors. From this parent mass other wild cells break away and move by way of the blood stream or lymph to remote areas of the body, where they begin their mad career of criminal growth anew. Cancer, then, results when a little body cell runs amuck.

Contributory Causes

Not all of the causes which lead to this peculiar behavior on the part of renegade cells are understood, but there are many con-

ditions which apparently contribute to this disorder. Such conditions or causes are called "contributory," for they seem to make the situation favorable for cancer. Age is one factor; most of the deaths resulting from cancer occur in persons more than forty years of age, but young people are by no means immune. It is also believed that chronic or prolonged irritation of the tissues plays a prominent part in the development of cancer. There are three types of dangerous irritation:

1. Mechanical irritation. Continued friction, causing discomfort of inflammation should be avoided. A mole, wart, or an old burn scar may be inflamed by irritation; a jagged tooth may irritate the tongue or lip. Clothing that is uncomfortable, tight fitting, or chafing, especially to the breast or abdomen should not be worn. Food or drink that proves irritating to the stomach should not be indulged in.

2. Chemical irritation. The action of chemicals was the first of these causes of irritation to be observed. More than 165 years ago a famous English surgeon, Sir Percival Potts, was interested by the great number of chimney sweeps who developed cancer. He concluded that soot helped to cause it. Later, in 1915, two Japanese scientists found that the disease could be induced on the ears of rats and rabbits by repeatedly painting them with coal tar, another form of the same chemical substance found in soot. Recent experimental work with animals has shown that there are nearly fifty chemical irritants which are known to be cancer producing.

3. Thermal or heat irritation. Long exposure to heat may cause cancer to develop on exposed parts of the body. Members of a hill tribe in Kashmir keep themselves warm by attaching to the belts about their waists small baskets, each containing an earthenware jar with lighted charcoal in it. Burns which frequently result from this practice often develop into cancer. The herdsmen of Australia, much exposed to strong sunlight, have a high rate of skin cancer; and tumors of the face are common among farmers and among seamen who are exposed to sunlight and salt spray. The popular sun-tan craze may prove a dangerous fad if overindulged, since prolonged exposure to the ultraviolet rays of sunlight, especially the sunlight around noonday, may cause cancer of the skin in certain persons.

Suspicious Signs

There are certain signs indicative of cancer which should be pointed out to every boy and girl of high school age. When such signs are recognized, the advice of a qualified physician should be sought immediately if serious consequences are to be avoided. Here are some conditions that may indicate cancer:

1. A persistent lump in any part of the body, or a slight thickening of the tongue or lip.

*Our Lady of Nazareth Convent, Roanoke 16, Va.

2. A sore that does not heal, particularly about the face, mouth, or lips.

3. An unusual growth, which frequently starts without any apparent cause. A mole or wart which undergoes a sudden change in size, shape, or color. The darker colored the mole the more likely it is to be cancerous.

4. An unnatural, bloodstained discharge from a natural body opening. A discharge from the nose that fails to respond to ordinary treatment.

5. Chronic indigestion with loss of weight.

These warning symptoms may be studied in the classroom often with beneficial results. Many a family tragedy may be averted by a well informed child who brings needful information to his parents and friends.

Treatment

Research ultimately will find new cures for cancer, but at present there are but three recognized agents for curing the disease. They are surgery, radium, and X ray. No other known form of treatment is of any value; none of the salves, ointments, drugs, serums, antitoxins, manipulations, or other nostrums advertised by quacks and charlatans can destroy cancer. Surgery produces permanent cures in cases where the tumor has not spread and can be removed completely. Radiation therapy, treatment by means of radium and X ray, replaces surgery in certain types of cancerous growths. Frequently a combination of surgery and radiation is used. The effectiveness of these methods of treatment depends, of course, upon finding the growth early. The importance of early recognition and treatment cannot be overemphasized. In advanced cases, neither surgery nor radiation therapy will avail. They may relieve pain, prolong life, give comfort; but they cannot cure once the diseased cells have spread beyond certain limits.

Education is perhaps the most effective weapon of public health in the war against cancer, but the problem of lay education is not only to disseminate information but also to effect a change of attitude on the part of the vast majority of people toward the cancer menace. Teachers who encourage constructive interest in community problems of health and welfare will have an opportunity to shape attitudes on this subject.

The Kentucky Division of the American Cancer Society, in conjunction with Nazareth College, Louisville, Ky., has been particularly successful in working out a teacher-training program for the study of cancer. A course in cancer education for teachers, under the direction of Charles E. Tucker, M.P.H., educational director of the Kentucky Division, was made available during the summer school sessions of 1946 and 1947. The objective of this course was twofold: first, the proper orientation of the teacher to the aims and purposes of cancer education; and second, the study of methods of presentation for actual use in the classroom. The lesson plans worked out by students of this course were included in three published booklets designed for use in the high school, upper grades, and lower grades, respectively.

It would, of course, be desirable for every college with a teacher-training department and for every university to make some provision for cancer instruction for teachers; but if no such instruction is available, a few hours devoted to the subject in a good library, or a study of the cancer literature published by the American Cancer Society or the United States Public Health Service, would equip the teacher with sufficient information for classroom use.

To aid teachers in the campaign against cancer, the American Cancer Society, together

with several of its subsidiary groups, has been organizing materials, such as books, pamphlets, film strips, motion-picture films, exhibits, posters, and other teaching aids, for use in the schools. Much of this material may be secured free of charge from the American Cancer Society.

We must learn to face cancer unafraid and teach our children to face it, armed with salutary knowledge. We cannot begin too early to fortify them against the ravages of this National Killer No. 2.

Hobbies for Children

*Sister M. Elvan, O.S.B. **

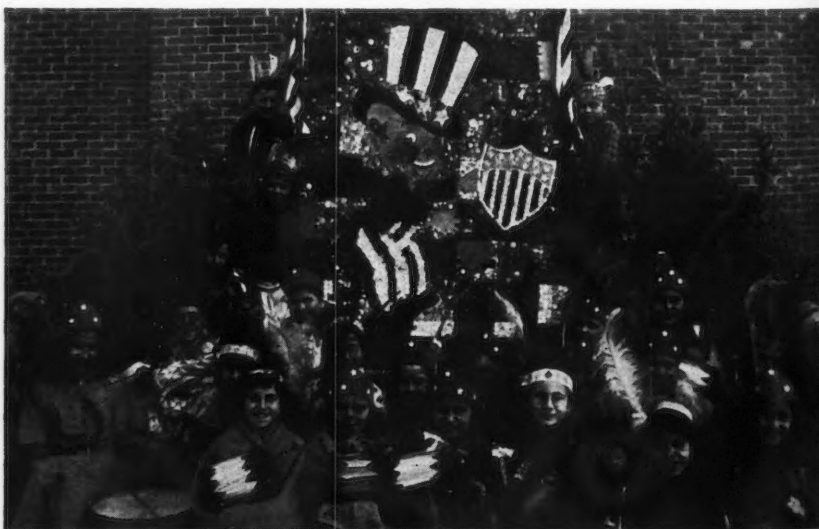
The Uncle Sam design is made of about three thousand different buttons. Fourth- and fifth-grade Chippewa Indians took part in the project. The stripes in the hat, trousers, and shield are red and white. The stars are white surrounded by a field of blue. The swallow tail coat is black. The entire figure is surrounded by a squared area of silver, gray, maroon, blue, yellow, green, pink, and lavender buttons. The entire picture is on a frame 6 feet by 4 feet and 8 inches.

To interest children in a button collection, pupils should be appointed to take charge of a specific color. When the buttons are brought, they should be sorted according to color, then passed on to the one in charge. He will examine them carefully to avoid duplicates. One or two may be appointed to provide a wooden frame large enough to take care of the design. The artists of the class should plan the picture. For mounting the buttons the cloth may be ordinary flour sack

material. When the design is drawn carefully stretch the cloth over the frame. Use poster paint to decorate the picture. This will take care of the spaces between the buttons. To sew the buttons use thread that will harmonize with the colors.

Children are delighted to make instruments for a classroom band. Ordinary one-gallon syrup or fruit cans make very good drums. Remove both ends leaving the outside shell. Use automobile inner tube rubber to cover the ends. To make the ends, trace the circular part of the can on the rubber. On the outside of this circle draw about nine or ten triangular designs. With a sharp scissors cut on the lines. Use a paper punch to make a hole in each triangle. Place one of these rubbers at each end of the drum. Lace them together with a strong cord. Stretch the rubber while lacing it. This will improve the sound. To make a drumstick use buckskin stuffed with cotton to form a small ball. Tie this around a stick about $\frac{1}{2}$ inch thick and 10 inches long.

*St. Benedict's Mission, White Earth, Minn.



Uncle Sam Picture Constructed of Buttons of Various Colors by Indian Children at St. Benedict's Mission, White Earth, Minn.

Practical Aids for the Teacher

The Mystical Body in an English Class

*Sister M. Joan, O.S.F., Ph.D., **

Realizing that many students who enter a Catholic college are ignorant of the implications and of the spiritual riches which flow from their membership in the Mystical Body of Christ, a teacher of English decided to use several opening classes of a course to acquaint her students with some of the aspects of the doctrine. The students in the group are a mixture of those who have attended Catholic elementary and high schools and some who have never attended Catholic schools.

A bibliography was given each student with instructions to visit the college library to discover which of the books, pamphlets, and magazine articles were available, and, if possible, to find other material which was not on the list. The students were encouraged to sample some of the books and bring to class any information they had acquired. Each was also requested to get a personal copy of Father Lord's pamphlet "What is This Mystical Body?" This was discussed, as were also the Scripture passages from St. John (15:1-10) on the "Vine and the Branches," from St. Matthew (25:31-46) on the last Judgment, and from St. Paul (1 Cor. 12:12 ff.) on the body and its members. Some of the conclusions reached through the discussion were: the importance of each person in God's plan; the fact that all are brothers and sisters in Christ and therefore should be treated with the consideration due the members of God's great family; the dignity of the Christian by his share in Christ's divine life through sanctifying grace; the inconsistency of national and racial prejudice; the relation of Christian employer and employee; the Christian attitude toward family life; the ennobling of every action no matter how insignificant through union with Christ.

A discussion of a quotation from the Autobiography of St. Thérèse of Lisieux in which she expresses her desire to be the heart of the Mystical Body because the heart symbolizes love, revealed other comparisons made by authors in regard to the Mystical Body. One of them calls the Blessed Virgin the neck because she distributes all graces from the Head to the other members of the Body. Another compares the Blessed Virgin to the heart which circulates the life-giving blood to all parts of the body.

The students were then asked to bring in reports on short stories or novels showing how they coincided with ideas relevant to or how they expressed ideas opposed to the doctrine. One student commented on Evelyn

Waugh's *Brideshead Revisited* thus: "The entire group of persons could have been ideally united with love and helpfulness under the guiding hand of Christ. However, divorce ruined all six lives, and left six people searching aimlessly for joy which seemed beyond their reach. So near, and yet so far! They scoured the countryside for something new and exciting which might satisfy their desires, and neglected the quiet dimness of a Church with its everwelcoming Master, God. The story really proves that in Christ we can do everything; without Him, nothing. Within the Mystical Body there is peace; outside it, discord and restlessness." Another student found in *The Light of Stars* by Evelyn Voss Wise "the idea of the union of the members of the Mystical Body suffering and rejoicing together."

From the short story "The Fat of the Land" by Anzia Yezierska, one student brought out the idea of the mutual helpfulness which should characterize members of the Mystical Body. "The Crazy Guy" by Harry Sylvester was found by another student to demonstrate the unselfishness of a laborer who preferred to lose his job and even his life that those who needed work more than he might be able to hold their jobs for a longer time. The character of Laura in Katherine Mansfield's "The Garden Party" was used to illustrate the Christian attitude toward class distinctions, while Vera Marie Tracy's "The Missionary" exemplified the result of a white girl's kindness to a Negro child. One student reported on Henry Van Dyke's *The Other Wise Man* written on the theme "What you have done to the least of My brethren, you have done unto Me." Among the stories which showed how men live selfishly and without regard for their fellow men was Galsworthy's "Quality" and de Maupassant's "A Piece of String." The first illustrates the injustice of those who fail to appreciate work well done, and the second, the harm done to others by groundless suspicions and accusations—sins which persons who realize the implications of the Mystical Body doctrine would hesitate to commit.

Another assignment was to find poems which expressed ideas implied in the doctrine of the Mystical Body. One student perceived in Thomas Burbidge's poem "The Daisy" the importance of members of the Mystical Body doing their given tasks cheerfully and well, and the fact that no matter how menial our work is, it is valuable; for it is a part of God's plan for us. In Ruth Mary Fox's sonnet "Carrying Christ" is expressed the apostolic duty of those who have received

Christ in Holy Communion to bring Him to everyone they meet through their good example and charity. A student who had read Charles J. Quirk's short poem "The Poetry of Father Tabb" commented thus: "The poet proves his active belief in the Mystical Body by this tribute. When we say 'Deo Gratias' for another's success and are glad because of the glory given to God, then we are truly His members." Then Father Tabb's brief poem "God's Likeness" illustrates most clearly within its four lines that we should see Him in our neighbor and our neighbor should recognize Him in us. The poem "Others" brought in by several students conveys the message that if we are all brothers and sisters in Christ, we must love one another and work for the good of each member. One of the students commented on the privilege of those who teach the children this doctrine of our union with Christ by referring to Mary Dixon Thayer's simple, but beautiful poem "People."

As a final assignment of the unit students were requested to hand in an original contribution on some aspect of the Mystical Body doctrine—a bit of verse, an episode, an editorial, a short story, a personal essay—or any form they wished. Four produced editorials: one on the recent riot between rival football teams in a Wisconsin city; another on the admission of Negro children to St. Louis Catholic schools; still another on the imminence of Communist persecution and of our duty not to hate but to love and gain them for Christ; and a fourth on kindness to others as an expression of our love of God.

Some tried verse making. One entitled hers "Discrimination" which developed the idea that intolerance of race or color has no place in the doctrine of the Mystical Body. Another wrote in ballad-like verse of a rose which had isolated herself from her companions in the garden and, as a result, was lonely. Through some happy chance the rose at last found herself surrounded by others of her kind and in her happiness sent a prayer of thanks to God. Another with an apostolic bent, wrote the following:

My life burns a waxen candle,
One sputtering, feeble spark.
Lord, with such a feeble flame
How can I light the dark?

I want to save souls in China,
And African children too;
To bring the Communists Your
warming love.
Master, what can I do?

Let my smile be like Mary's
"Magnificat,"
That others Your light may see.
Let me mean and live my *fiat*,
Then do what You want
with me.

*Cardinal Stritch College, Milwaukee 7, Wis.

So much for the verse. Below is an example of one of the prose contributions.

VENI, VIDI, VICI

Turning back the pages of history to ancient times, we can all recall the incident of the victorious leader who proudly said, "I came, I saw, I conquered!" He was a mighty man who overcame many material obstacles in his progress. But because he was man, he died, leaving behind a memory of his conquests which faded with fleeting years.

Yet even before this triumphant general, there was another who lived these words in so many deeds. After the fall of Adam and Eve, mankind declined to a pitiable state, for it was impossible to reach heaven. From heaven God looked down and *saw* His unhappy creatures and, being all-merciful, He sent His beloved Son to them. Christ *came* to earth as a weak, dependent Child, and grew to manhood spreading love and sanctity to all He contacted. To the world about Him, He generously bestowed grace and happiness, and in doing so, enlisted His followers in a Christian army. Then, on Good Friday, He *conquered!* He opened wide the gates of a

heavenly city, and His Church suffering became triumphant. Christ overcame the spiritual obstacles in the progress of man.

Unlike the man of history, neither Christ nor His fame faded from memory through death, but lived on in His Mystical Body. We, His followers, today are still soldiers fighting for Christ the King. According to our duty and privilege, we must go to those unmindful of Christ, and having come, conquer them for celestial courts. To the Head of creation may we, His members, say: "We have conquered ourselves; we have conquered others into free subjection to Your divine doctrine. With Christ, Your Son, we came, we saw, we conquered!"

Since other material had to be covered in the course, the teacher reluctantly left this most interesting and profitable topic for the literature prescribed. Her hope is, however, that her students will become interested enough to follow up some of the ideas suggested to them, and, above all, that they may come to realize the privilege, the dignity, and the glory that is theirs as members of the Mystical Body of Christ.

Geometry For Mental Development

*Sister M. Pauline, S.C. **

"I had been to school most all the time and could spell and read and write just a little and could say the multiplication table up to 5 times 7 is 35 and I don't reckon I could get any further than that if I was to live forever. I don't take no stock in mathematics anyway."¹ Would you say that although most of our students who leave high school with "credit" for algebra and even geometry may have a more accurate knowledge of mathematics than Huck Finn had and perhaps a more complimentary opinion of the subject, many of them have no mark upon their minds from their contact with it beyond a conglomeration of tables, signs, and symbols? Professor Bernard I. Bell, one-time professor of education at Columbia, charges the school with failing to develop national leaders from "that relatively small section of the community competent to think."² It should give mathematics teachers pause to realize that some of these neglected potential leaders must be in the algebra and geometry classes in our high schools.

Is our teaching of mathematics effective for real mental development? To offer a simple "yes" or "no" as an answer is futile since one cannot support it by proof. Even if it were possible to measure mental development before

and after an experience, too many other factors would influence the results. The subject must be approached from the pedagogic angle. I believe that every branch of mathematics (although from this point forward I will limit my remarks to geometry) should further mental development if the subject is properly taught. Before considering what the proper teaching of geometry is, it might be well to recall the objectives of mathematics in the secondary school curriculum.

According to the National Committee on Mathematics Requirements, the *practical* aim in teaching mathematics in high school should be made *secondary* and the *disciplinary* aim *primary*. This is nothing new. Euclid, as the story goes, was of the same opinion. Asked by a beginner in geometry, "What do you gain by learning all this?" he ordered his servant to give the boy some coppers, "since"—and the great thinker perhaps added it sadly—"he must have gain out of what he learns."³ Arthur Schultze calls "the exercise of the reasoning powers the chief value of geometry"⁴ and adds that the subject "is especially fitted for this because of its simplicity, accuracy, certainty of results, similarity to the reasoning of life, and amount of reasoning required."⁴ Rignano in his *Psychology of Reasoning* says: "The abstractions of algebra and the formal logic of geometry, the

induction-deduction, the synthesis-analysis that characterize mathematical thought give mental training that can be found in no other field."⁵ It is not, then, unreasonable to expect of our geometry students: (1) the ability to set up clear-cut definitions and premises; (2) the ability to reason coherently and critically; (3) the ability to draw implied conclusions; (4) the powers of analysis, concentration, and constructive imagination.

Failure to achieve these four aims and effect in our students' minds the rich mental development the aims imply, may be owing to oversized classes or to unenthusiastic teachers or those without adequate training in mathematics, but the chances are that the more probable cause is either faulty teaching techniques or the unsuitability of the matter required by the syllabi.

Much that passes for instruction in geometry is mere training of memory (an objective that might be accomplished in far more pleasurable ways!). The student's ability to give back proofs in the text verbatim is no evidence that he has learned geometry. He must, of course, be made to memorize certain facts, but simply as tools for the thinking processes in which geometry will train him. The excuses often heard in geometry classes "I can't remember how it starts," "I've forgotten the next step," and "I can't state the proposition, but I know how to prove it" indicate that for far too many pupils the subject is more a drill in memory than the exercise in logic that it should be. Geometry is almost entirely a lesson in logic. The student has daily assignments involving proofs, the logic of which he must either see from the formal statement in the text or work out for himself. Facts will fade from his memory, but the method of thought learned in geometry will become part of his mental equipment to lead him to solve the problems of life more efficiently than if he had not studied geometry. Valuable though the demonstrated propositions are for appreciation of deductive proof or training a class in straight thinking, "originals" are far more valuable, since they stimulate the spirit of independent discovery and investigation. The method of solution which they require exercises and develops ability in analytic thought. A student who when faced with an original exercise first searches for a method of attack, finds theorems to fit the situation, and finishes the task in all its details must feel the thrill of the scientist or other explorer after truth, since, like them, he has traveled the road of logic and reasoning and discovery. The teacher who gives the time and encouragement necessary for this original work must have great patience, especially if he is a clever teacher who loves teaching for its own sake and whose weakness is apt to be that he does too much thinking for his class. He must learn to say what Descartes said to one of his pupils: "... but I shall not stop to explain this in more detail because I should deprive you of the pleasure of mastering it yourself, as well as the advantage of training

*Principal, Bayley High School, Morristown, N. J. The article is a paper read at the meeting of the Middle States Division of the National Catholic Educational Association, Feb. 12, 1948.

¹Huckleberry Finn.

²"We Lack Leaders . . . Is Education at Fault?" *New York Times*, Magazine Section, Jan. 18, 1948.

³Quoted in the monograph "Method in Geometry" by John C. Stone.

⁴*The Teaching of Mathematics*, pp. 15-29, Macmillan Co., N. Y.

⁵*The Psychology of Reasoning*, Harcourt Brace, 1927.

your mind by working over it, which is, in my opinion, the principal benefit to be derived from the study of mathematics."⁶ To solve an original a student must have a definite line of procedure, and it is the teacher's work to train him to arrive at one by himself without too much difficulty. A good geometry teacher realizes that the success of his teaching may be gauged by the response of his class to originals; if they "love" working things out for themselves he may conclude that all is well. Such a teacher is doing much to develop the minds entrusted to him. He is teaching the use of the imagination, which presents the hypotheses; the observation, which furnishes the facts; and the reason, which from the facts draws the conclusions. As someone has aptly pointed out, the imagination is the "if-ness" of mathematics and the reason the "then-ness."

A mature mind can look at a problem unemotionally, determine the factors which compose it, and the terms necessary for a full understanding of it. The alert teacher of geometry may help to develop this power by driving home the point that geometric conclusions are based on certain assumptions and definitions, and that incorrect assumptions and terms improperly defined will lead inevitably to untruth. He will train his students to note the procedure of sound argument and to detect what makes it unsound and thus fit them to take part in intelligent discussion.

So much for the proper teaching of geometry as a means of training students to think.

⁶Source Book in Mathematics, David Eugene Smith, p. 400.

So far as proper material is concerned, it is only fair to state that modern texts and revised syllabi have reduced the responsibility of the subject matter for the failure of mathematics to do what we maintain it can do for our high school students. But College Entrance Board requirements and term examinations sent by supervisors (or superintendents), necessary evils, though they be (the tests, of course, not the persons) often cause the emphasis to be put on memory rather than training in logical thinking. If a teacher must cover a certain number of propositions he may not have enough time to train students for independent thinking, or to select topics suited to their needs, or to lead them to see significant applications to nongeometric situations of the modes of thought they are learning. Because of time even the skillful teacher may not have the chance to teach syllogistic reasoning with interesting material from radio, advertising, newspapers, and magazines. Still more destructive of the disciplinary aims of teaching geometry are the diluted courses that the capable teacher must sometimes give to fit the slow pupil. Such courses serve no useful purpose. They are of doubtful value to the students slow in mathematics and constitute a real injustice to the more acute. If we are training for leadership, we should try to develop the highly capable minds in our mathematics classes. That we provide them with problems to challenge their intellects is of the utmost importance. Professor William D. Reeve of Teachers College says, "The most retarded pupil in the secondary school is the gifted pupil, the one with the scholarly

mind." To let the very slow take two years to complete the course is, it seems to me, more wise than, through our absorption in their problem, to hold the good intelligences (intellects?) back from their potential development (and I suggest this course of action with full knowledge of the headaches it involves for principals!).

Casualties in geometry may be lessened by the intuitive geometry now generally taught in Grades 7 and 8, especially if a few weeks of laboratory work are given as an introduction to the formal course in high school.

My contentions in this paper carry no conviction for the opponents of thought transfer or transfer of training, who assert that a student's ability to reason logically in geometry class need not improve his general thinking. Geometry does not, of course, work *ex opere operato* (as we Catholics might express it), but we can, I feel, get transfer if we teach for it, if we look around for subject matter that will further it, if we take time to stress the analysis and logic of geometric processes and apply them to other fields of thought.

All that I have claimed for mathematics as an instrument to develop students' minds, all that anyone might say is pale and ineffectual beside what Plato said—what indeed, that sublime thinker and trainer of thinkers had inscribed over the door of his famous Academy in ancient Athens:

"Let no one unacquainted with geometry enter here."⁷

⁷Quoted in *Method in Geometry*, p. 13, by John C. Stone.

And Why Not?

What! Latin in the Elementary School?

*Sister Emily Marie, S.L. **

That question, no doubt, will be answered by some with a note of genuine enthusiasm and interest. But by others, with highly perceptible moans and groans and an outburst such as this, "What next—haven't we enough on our programs now?" Stop just a moment now, friends, and ask yourselves if you aren't among those stanch advocates of the program that have gone somewhat "speech mad" or "song mad" or even "supervised-play mad"! Think it over and then ask yourself whether or not it would be profitable to turn slightly "Latin mad." If you are wise enough to admit it, Latin should, definitely, be placed at the head of the list of *important*s. I like to think that if the Teacher of Nazareth were planning His annual program for a modern classroom of today He would, very likely, find room on the schedule for a Latin class. Do you agree?

About Patty

Some years ago in one of our small towns in Missouri I had a classroom experience that proved to me as nothing else has, the need for teaching Latin—even in the grades. Now, I cannot refrain from passing it on to my fellow teachers with the view of permitting you to share and perhaps benefit by that experience. I repeat, it was in

a small town, in a small parish school. No matter how small though, the most important point is that schools exist for the children—they are there to be taught, and to be taught well. With that idea in mind, therefore—the Mass—that divine "technique" used in drawing His little ones to Himself, was stressed.

In that particular school the four upper grades were insufficient to staff the children's choir, so, contrary to the usual custom, the third and fourth grades were enlisted to help swell the group and, incidentally, to improve the singing. The little girl, Patty by name, who is the leading little lady in this incident, happened to be in the fourth grade. She, undoubtedly, was one of the loveliest characters I have ever taught. She was a regular tomboy, (her picture would indicate otherwise) but tomboys, too, grow up to be perfectly lovely, sterling characters. Usually she tied for first place in her class, she enjoyed a game of soft ball and could hit the ball farther than any boy of her age or size; she was generous to a fault, sometimes going so far as even giving away the sweets that she brought with her for recess to some poor, underfed child in the room. In other words, she was loved by all, and all shared her love. But Patty with her bell-like voice was not too interested in attending Mass and lending assistance in the choir; she was different even in that respect.

*Loretto Mother House, Nerinx, Ky.

What was the trouble—that was the teacher's problem! Most children would consider it a great honor and a privilege to sing with the larger children—but not this Patty. Without letting her realize it, I used all sorts of devices to encourage her, but all seemed to be of no avail. Finally the "star device" with which you are familiar was used, arranged this time on a chart headed by the words "God's Song-birds." Surely this would do the work! Who would win the promised "grand prize" for having the greatest number of stars for attendance at the requiems during the semester. The race was on, but even this did not seem to attract the curly-headed lassie, and it would have been so easy for her to capture the prize. Her sister, Mary, was a faithful attendant, but Patty continued to remain at home. One morning after a requiem when the children had assembled for class, I asked the absentees why they had not been present. It came Patty's turn, and I said to her, "Why is it, Patty, that I never see you there—I would expect you to be the first one since you live only three doors from Church? Mary is always there." Then in all her frankness and sincerity she replied in a somewhat mournful and bewildered tone, her little pug nose slightly more upturned, as she said, "Well, Sister—I don't go because I don't know what I am singing—I don't know what those words mean." Bravo for Patty! And what a revelation for her teacher! Such a candid statement on the part of the little girl was more than deserving of all that could possibly be done in order to help her to "know what those words mean." And so Patty was willing to give up her recess for a time in order that she could receive that extra help. Only a "skimming" could be accomplished, but it was effective in bringing the child of her own volition to weekday Mass occasionally.

Had she lived in the days of St. Paul, Patty probably would have been one of his most ardent disciples. For in speaking of "the gift of tongues" in one of his epistles (1 Cor. 14:6-19) he wrote, quoting only in part,

"Else if thou shalt bless with the spirit, how shall he that holdeth the place of the unlearned say, Amen, to thy blessing? because he knoweth not what thou sayest." And the commentary goes on to explain, "Amen means 'so be it.' How can one approve of your prayer and make it his *own* if he does not understand it?"¹

"Foreign Programs"

It seems to me that sometimes there is room for everything on our programs but the one essential thing—teaching the children or rather helping them to have a greater and more refined appreciation of the fact that they are living, active members of the Mystical Body of Christ. That membership is truly the only all-important thing in life. "But," you say, "how can this be done?" No better way than to teach them all that their little minds can grasp concerning the Mass. It is not necessary or advisable to use the term "The Mystical Body of Christ" with small children; that would only tend to create much confusion in their small minds, but we can explain in a very simple way that they all belong to God's one big family, and teach them to act accordingly. May I insert here, that this "family" idea is a splendid Catholic approach to the introduction of the social studies in the grades. They should be taught to understand that when the priest "greet" the congregation so often at Mass, eight times to be exact, that they, too, are included in his "Dominus Vobiscum" and be able to answer with as much assurance "Et cum Spiritu tuo." Aren't these same children going to make up the future citizenry of heaven? Even now they are potential kings and queens; or perhaps, as one little Italian fellow put it, upon hearing his teacher tell about the many Italian popes who have ruled the Church in the past—"Seester," pointing to himself with no little pride and anticipation, "maybe me be pope some day?"

I believe we often make the grave error of segregating the altar boys from the rest of the group and lavishing on them alone a great deal of time and energy that could be given to the rest of our groups at the same time. There comes a time in the life of almost every boy in our schools, when he is told that now it is time for him to learn the Latin (if in his eagerness he doesn't tell us first) so that he can serve

the priest at Mass. Father Lord, writing recently in his column, "Along the Way" seems to be one exception to this general rule, because he tells us how much altar boys fascinate him. "Possibly," he says, "because he himself was *never* one in his youthful days." I admit the altarboys will have to be given special training as regards their conduct at the altar, but should the Latin prayers and responses be reserved for "The few"—the Church doesn't exist for "The few"!

On the subject of the use of a dead language in our worship, read what Protestant Lloyd George has said:

"There is no Church that has made a surer and deeper search into human nature. Roman Catholics conduct their worship in the language of worship. Their Church utilizes every means of taking people beyond everyday interests; the language of commerce and of everyday occupation is left outside, and the people are taught the language of worship. That shows a shrewd, deep insight into the human mind."²

Are we actually manifesting that shrewdness with which he credits us, and that "deep insight into the human mind" when we are omitting to teach it in our schools today? To me it would seem that this phase of their education is a necessary accompaniment to a full and complete one. Possibly in a few instances only, the fault lies in the fact that there is a lack of interest, ambition, or zeal. If you were to administer a little test in your classrooms, how many of your pupils would be able to tell you what they are singing when they sing *O Salutaris*, *Tantum Ergo*, or *Pange Lingua*, or *Jesu, Dulcis Memoria*, just to mention a few of those which are sung most often. Have you explained to them in simple prose, the meaning of the context? I will have to admit that I am among the number of those who have failed and failed horribly to do this in the past. But times change, needs of the age change, and educational requirements change. It may be noted that the numerous letters of the Apostles and the Encyclicals of the Holy See that have been sent out to the Catholic world, down through the centuries always have been issued to meet and fulfill the exigencies of the age. Truly, there seems to be a pressing need now for our children to become more familiar with the language which the Church utilizes in her worship. We do not want them to be mere lip worshipers, but rather worshipers from the heart!

During my years of teaching experience I have heard of at least one successful attempt at teaching first and second graders a simple Latin unit. Their teacher used flash cards bearing the most common words in a child's vocabulary, tagged all the furniture and articles in the room with the Latin name for that particular object, and at the close of school the children were able to put on a simple Latin play. But an isolated training of this kind will surely not do much for the children in question. Such a program must be carried on consistently all through school. The flash cards could very easily be made to allow for increase in difficulty in proportion as the child advances in school. Of course, this will involve a little extra work, but whatever is worthy of the name of honest labor certainly will produce large dividends in the end. Perhaps, too, your efforts will meet with hearty approval and sincere gratitude on the part of the first-year Latin teacher in high school under whose guidance those same children will come.

For your convenience I have gathered a list of words, appended below, which may serve you in some capacity, particularly for seventh and eighth graders—possibly in making flash cards, in order to aid your students to better comprehension when reading. You can readily see how closely allied the English meaning is with the Latin derivative. It is by no means an all-inclusive list, but it may suit some of your needs.

In another school, where it was my privilege to teach, I saw a very well-organized French program carried out in the grades. The little tots in the first four grades became so well versed that they were able to take part in two simple French plays by Christmas time. Their teacher had included in her program the Our Father and the Hail Mary in French, and how the children loved to say them in a foreign language! If the teacher is enthusiastic, I believe that her pupils can be taught anything, and that particular one was *not* asleep.

In another case a Spanish program progressed very smoothly and with evident fine results. Spanish primers, as textbooks, were introduced in the third and fourth grades with accompanying wall charts

¹A Commentary on the New Testament, The Catholic Biblical Association, 1942, Sadlier.

²The Mass, Rev. Joseph A. Dunne, Macmillan, 1924.

and flash pictures and songs. The other grades had their respective texts also. They loved it and naturally learned the language with a certain amount of ease and fluency.

And so "German" also may be taught to very young children—even preschool children—and this in modern English-speaking homes of today. It is a rather unusual case, but actually two little girls whom I have had the pleasure of knowing, learned all the nursery rhymes that children are usually taught, in "German." Peggy and Rosalie were the talk of the neighborhood, and the pride of their grandparents who taught them; consequently, when company came to visit invariably they were asked to recite these rhymes in German. It was amazing to hear how accurately it was done!

It Can Be Done

Now, if I were to draw up a set of conclusions, I believe they could be summed up in this—that where teaching other "foreign" languages has succeeded the teaching of Latin also can succeed in very early education. If we trained our youth in our Catholic schools as thoroughly as the youth of many other countries are trained in nationalism and militarism and all the rest of the isms, we would have a laity that would aid tremendously in bringing about that much sought for "peace" to the world. But why shouldn't we? Isn't that why we have dedicated our lives to the teaching profession? Most assuredly such training will provide greater efficiency in the English and reading and spelling classes. It is my firm conviction, that this is the way that will lead

to the removal of so much stupid ignorance on the part of our Catholics of today. When we hear of such things as an adult Catholic going into a N.C.W.C. office (it happened in Washington) and asking for a copy of our Holy Father's encyclical on "Ramon Novarro" we may rightly call that stupid. What he actually had heard about and wanted, since there was so much discussion on the subject a few years ago, was a copy of Pope Leo XIII's *Rerum Novarum*.

Father Charles Nerinckx, Founder of the Sisters of Loretto, along with the Founders of so many other Orders, envisioned the immense possibilities for good which their sons and daughters would achieve. Here is glorious opportunity teachers! Do not disappoint your leaders! There are innumerable "Patties" as well as "Pats" all over the world who are clamoring for knowledge of the Truth. Resolve then, at least for the coming year to incorporate into your programs a Latin class, and so enlighten their Latin "urge." Eventually we may hope it will become the "atom bomb" of early education.

Because I was the victim of so much confusion and illusion in my Latin "daze" and, out of respect and gratitude to a dear, good School Sister of Notre Dame, who encouraged me and gave me hopes, I, too, would be happy to help others, in some way, to a clearer understanding of such a major issue as this.

Your comments in regard to the introduction of a Latin program in the elementary school would be received most gratefully. Remember, we want our pupils to be ever devoted and intelligent participators, if possible, in that glorious heritage which is ours—the Mass!

accuso, accuse
acer, acid
ager, agriculture
alienus, alien
antecedo, antecedent
aqua, aquatic, aquarium, aqueduct
arma, arms
audio, audience, audition, audio visual
Augustus, August

barbarus, barbarous
beneficium, benefice, benefit

calix, chalice
captive, captive
carrus, car
causa, cause
certus, certain
civis, civic
clamo, clamor
colonus, colonist
communis, common
concordia, concord
condicio, condition
confirmo, confirm

consulo, consul, consult
convenio, convene, convention
copia, copious

datum, date
debeo, debt
deus, deity
decem, December
dico, diction
difficile, difficult
diligentia, diligence
disciplina, discipline
dono, donor, donate
dubito, doubt
durus, durable

educo, educate
exemplum, example
exerceo, exercise
extremus, extreme

fama, fame
facile, facility
familia, family
filius, filial
finis, final
firmus, firm
forma, form
fortuna, fortune
frater, fraternal, fraternity
fugio, fugitive

genus, generation
gloria, glory

habito, habitation
hostis, hostile
humilis, humility

ignis, ignite
incito, incite
intellego, intellect

invenio, invent
iter, itinerary

Janus, January
Julius, July

laboro, labor
laudo, laud
lex, legal
liber, library
libertas, liberty
littera, letter
locus, local
longus, long

magi, magician
magnus, magnify
malus, malice
mare, marine
Mars, March
mater, maternal
materia, material
memoria, memory
mereo, merit
migro, migrate
miles, military



Patty

miser, miserable
modus, mode
mons, mountain
monstrare, to show, monstratione,
demonstrate, demonstration
moveo, move
multitudo, multitude
munio, munitions

natura, nature
nauta, nautical
navigo, navigate
neuter, neutral
nobilis, noble
nomen, name, nominate
navis, navy
novo, November
novus, novice
numero, number

octo, October
officium, office
ordo, order

pater, paternal
patria, patriotic

pars, part
perpetuus, perpetual
permitto, permit
pertineo, pertain
pes, pedal
peto, petition
populus, populace
porta, porter
praemium, premium

quinque, quintet

regio, region
relinquo, relinquish
reliquo, relic
removeo, remove
respondeo, respond
rex, regal

sacer, sacred
salus, salutary
scio, science
scribo, scribble
secundus, second
sententia, sentence
sentio, sense
septem, September
servo, serve
servus, serf
sex, sextet

signum, sign
similes, similar
solus, solitary
soror, sorority
spatium, spacious
specto, spectacle
studium, studies

tardus, tardy
tempus, temporal
terminus, terminal
terra, territory
terreo, terrify
totus, total
transporto, transport

unus, unit
utilis, utility

valeo, valid
varius, vary
verbum, verbal
viaducto, viaduct
victoria, victory
vigilia, vigilant
virtus, virtue
vita, vital
voco, vocation
vox, vocal
vulnus, vulnerable

submitto, submit
summus, summit
susteneo, sustain



The Mysteries of the Rosary Drawn by Sister M. Remberta, O.P.

— Bethlehem Academy, Faribault, Minn.

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The Message of Fatima

Sister Ann Wilma, C.S.G. *

OUR LADY OF FÀTIMA**

Wasn't it glorious, O friend of mine
On the thirteenth of May, in the bright
sunshine

When the Mother of God from heaven came
down

To visit us in this Portuguese town of Fàtima
Now of world renown.

Sweet Lady of Fàtima.

It all comes back so clear today,
As we knelt in the grassy meadow to pray,
How the pure, white cloud from the east did
rise

And shine with bright radiance out of the
skies

And what did we see when we raised our eyes?
The sweet Lady of Fàtima.

How lovely she was, and so gentle, too
As she gazed upon us with love so true,
"Who are you, sweet Lady?"
Said Lucy with fear.

"What do you want of us? Why are you
here?"

"That will be told you later, my dear."
Said the sweet Lady of Fàtima.

"Say rosaries for sinners."

The Lady then said

"I will tell you more in the four months
ahead."

And with these words she disappeared
The lady who made herself so endeared
Was the sweet Lady of Fàtima.

She related to us when again she came down,
Of a special plan, known the whole world
round

How to save all men from hell's devastation
By the five first Saturdays of reparation,
To be practiced by people in every nation
In behalf of Our Lady of Fàtima.

She came each month on the thirteenth day
In the meadow where we children gathered
to play

On the last of the months—the month of
renown,

The sun whirled down on woodland and town.
A miracle, cried all. On their knees they fell
down

To praise Our Lady of Fàtima.

To us children she spoke in tones of love
"I'm the Lady of the Rosary from heaven
above,

I wish you to spread devotion to me
By my special prayer—the rosary
And thus bring all nations to victory.
Said the sweet Lady of Fàtima.

The time of her apparitions has passed
And unto us children she has given the task
To carry the message of Fàtima to all
Lest into the hands of Satan we fall.
Let's heed her plea and respond to her call
To please our sweet Lady of Fàtima.

— Sally Manning

CHARACTERS: Lucy, age 10; Jacinta, age 7;
Francis, age 9; the Blessed Virgin; four pil-
grims; and Sister Lucy.

SCENERY: A grass mat, some tree branches,
sheep made of white cardboard. The lightning
can be effected by flashing the electric lights
on and off. An elevation of some sort covered
with green would be an appropriate setting
for the Blessed Virgin's appearance.

ACT I, SCENE I

TIME: May 13, 1917, Sunday morning about
noon.

PLACE: A meadow in the village of Fàtima
about 60 miles from Lisbon, Portugal.

[The children are tending a flock of sheep.
They are playing as the sheep graze near by.
They have been gathering sticks and are pre-
paring a small altar where they will later say
their rosary as is their daily custom].

LUCY [As she puts some small sticks in
place]: It is almost time for us to have our
lunch isn't it Jacinta?

JACINTA: Yes Lucy, I am sure it is—but
why do you look so thoughtful today? Is there
anything wrong? Are you worried, or perhaps
you are sick? Are you ill Lucy?

LUCY: No, Jacinta, but I was just thinking.
Of what does today remind you? It is so
bright and clear—everything bubbling over
with life—the trees are all in bloom—

JACINTA: Since it is the month of May, of
course it reminds me of Blessed Mother. Why,
Lucy, of what does it remind you?

LUCY: Wasn't it on a day just like today
that something great happened last year?

FRANCIS: You mean the time the angel
came, don't you Lucy?

LUCY: Yes, Francis, I do. There is some-
thing heavenly in the air just as there was
that day when the angel came and told us
to make ourselves holy by prayer and penance.

JACINTA: How thrilled we were when he
said that we were to prepare our hearts be-
cause Jesus and Mary had great things for
us to do.

*St. Joseph's School, Troy, N. Y.

FRANCIS: I remember how frightened I was
that time the angel said, "Do not be afraid.
I am the Angel of Peace. Pray with me." Then
he showed us how we're to pray. Like this
[Here Francis kneels and bows his head
touching the ground saying the prayer of the
angel]. Oh most holy and adorable Trinity,
I believe, I adore, I hope, I love you. I ask
pardon for those who do not believe; do not
adore, do not hope, and do not love You.
[Francis rises to his feet.] He told us to say
this prayer three times each time we recite it.

JACINTA: I remember that other time last
year when it was very hot and we were resting
in the cool shade behind the cottage. The
angel frightened me that time.

LUCY: We all remember that. How could we
ever forget the tone of his voice when he said,
"What are you doing here? Pray, pray much.
The holy hearts of Jesus and Mary have
merciful designs on you. Offer prayers and
sacrifices constantly to the most High."

FRANCIS: I closed my eyes and hid my face
because I was afraid.

LUCY: I don't know how I got the courage
to ask, "How shall we make sacrifices?"

FRANCIS: He told you to make sacrifices at
all times and of all things. "Offer them in
reparation," he said, "for all the sins that
offend God and beg for the conversion of
sinners."

JACINTA: He then told us to bear humbly
all the sufferings which the Lord will send us.

LUCY [with hands clasped and eyes raised]:
I shall always remember that wonderful visit
when the angel placed the Sacred Host on my
tongue. That was the last time we saw Por-
tugal's guardian angel, as he claimed to be.
[Slight pause] Oh, I wonder when we will
learn what we are to do for Jesus and Mary.
[All during this conversation the children have
been gathering twigs and building their altar.]

JACINTA: Look! the altar is almost finished.
Soon we can—[Just then the Angelus Bell is
heard and the children kneel devoutly and
recite in a low tone. As the Angelus Bell is
finishing the 15 strokes, a noise as of thunder
is heard. It is accompanied by a flash of
lightning.]

LUCY: Oh dear we are going to have a
storm!

FRANCIS: [Flash and noise again.] There it
is again Lucy. I'm afraid. Let's go home.
This lightning is just awful!

JACINTA: Oh [flash and noise], come. Let's
run!

LUCY: I never saw such lightning, yet there
are no clouds and how clear and blue the
sky is.

FRANCIS [pointing up]: But, Lucy, see that
one white cloud up there. It seems to be

**This poem, recited by a verse-speaking choir of 12
or more boys and an equal number of girls, is a fitting
prelude to the play. The groups alternate in speaking the
lines, all joining in the last line of each stanza. Soloists
may speak for the Blessed Mother and Guey.

coming toward us. [*The children hurry to the far end of the stage. The Blessed Virgin appears from an opening or from behind a screen. She takes her place to their right dressed in white, a gold cord at her neck and a rosary in her hand. The children draw back in fright, then drop to their knees.*]

BL. VIRGIN: Do not be afraid, I shall not hurt you.

LUCY: From where do you come?

BL. VIRGIN: I come from heaven.

LUCY: And why have you come here?

BL. VIRGIN: I want you children to come here on the 13th of each month at this same hour. In the month of October, I shall tell you who I am and what I want.

LUCY: Do you come from heaven? [*Pause*] Shall I go to heaven?

BL. VIRGIN: Yes, you will go there.

LUCY: And Jacinta?

BL. VIRGIN: Yes, she too.

LUCY [*pointing to Francis*]: and Francis?

BL. VIRGIN [*looks long at Francis before answering*]: Yes—but first he will have to say many rosaries.

BL. VIRGIN: Do you wish to offer yourselves to God to endure all the suffering He may please to send you in reparation for sin and for the conversion of sinners?

LUCY: With all our hearts we desire it.

BL. VIRGIN: You will have much to suffer but the grace of God will assist you always and bear you up.

SCENE II

[*The same day on the way home from the meadow.*]

LUCY: Now, remember, we will not tell anyone, even Mother, what happened today. Do you agree?

FRANCIS AND JACINTA: We'll not tell anyone, Lucy.

FRANCIS: I guess I'll have to say more rosaries won't I, Lucy?

LUCY: We will all have to pray harder, Francis.

JACINTA: What do you suppose she wants us to do? Aren't you excited?

LUCY: She said she will tell us in October, so I believe we will have to wait until then. Didn't it make your heart beat faster when she said that God wants us to suffer in reparation for the sins of the world.

FRANCIS: We want to do it, don't we, Jacinta?

JACINTA: Yes, and the Lady said God will give us the grace to suffer well.

FRANCIS: Did you notice how sad she looked and she seemed to be pleading so ardently.

LUCY: That was when she asked us to say those aspirations after each decade of the rosary. We must never forget to say them each time we say the beads. Do you remember them all, Francis?

FRANCIS: Of course I do, Lucy. Listen: *My Jesus forgive our sins, save us from the fires of hell, relieve the holy souls in purgatory, especially the most abandoned.* There, didn't I tell you I knew them.

JACINTA: I want to make sacrifices as the

Lady asked us to do. I do so want to please her.

LUCY: So do I. [*Thoughtfully*] I wonder what we can do to offer sacrifices.

FRANCIS [*excited*]: I have an idea. Look, here is an acorn. I shall eat it. [*He eats it and makes a sour face.*]

JACINTA: Oh Francis, how can you do that? Those acorns are so very, very bitter at this time of the year.

FRANCIS [*this is said as a prayer*]: I offer this through your Immaculate Heart, Mary, for the conversion of many sinners.

LUCY: Look, here we have something that will taste better than bitter acorns. [*She is carrying a small basket and now begins to uncover it.*] It is time for lunch.

JACINTA: I am glad we are going to eat because I am very hungry. [*Lucy and Jacinta begin to eat some brown bread which they have taken from the basket.*]

LUCY [*after taking a bite stops eating and raises her eyes to heaven*]: I know what I'll do. I will give my lunch to the sheep as a sacrifice.

JACINTA: So will I, Lucy. [*They throw their bread to the sheep.*] We can eat these.

LUCY: What are they, Jacinta?

JACINTA: Unripe olives that I still have in my pocket. I think this will be a big act of reparation, don't you?

LUCY: Yes, I am sure it is. [*Joins her hands*] I do hope she comes back as she said she would. I don't think I could live if I thought I'd never see her again.

SCENE III

[*It is now four months later. The children are again in the meadow tending the sheep.*]

LUCY: Today is the day for the beautiful Lady to come again. I can hardly wait.

JACINTA: This is the fifth time that she has come. I wonder what she will tell us this time.

FRANCIS: I know she will say something about the rosary. She always talks about that.

JACINTA: The second time we saw her she told us to say it frequently and the third time she said that only the recitation of the rosary will bring the war to an end.

FRANCIS: Last month at this time we were about to be boiled alive in the mayor's office. Do you remember?

JACINTA: I certainly do! I will never forget that dreadful day.

LUCY: I was terribly afraid but I'd rather have died a thousand times than disobey the Lady by revealing her secret as the mayor wanted us to do.

JACINTA: He wanted me to promise never to return to this meadow again.

FRANCIS: We could never do that, for we already promised the Lady that we would come every month until October.

LUCY: Anyhow, the Lady rewarded our faithfulness.

JACINTA: We were so glad to see her that it didn't matter that she was four days late in coming.

LUCY: That was because we were held away from the meadow on the 13th, when she would have appeared.

FRANCIS: I'm certainly glad that nothing has happened today to keep us away.

JACINTA [*as they near the place of the apparitions*]: Look at that crowd of people over there. I don't want to go near them. They ask so many questions.

LUCY: The crowd is greater than ever but do not be afraid. Our Lady will soon be with us.

FRANCIS [*going ahead*]: I will go first and protect you if they try to drive us away.

LUCY [*having arrived at the place*]: Let us begin the rosary. [*Flash, noise.*]

BL. VIRGIN: My children!

LUCY: What do you want of us, Madam?

BL. VIRGIN: I want you to say the rosary every day and come to meet me here next month. [*Points to Lucy.*] I want you to learn to read. After that I will tell you what else I wish.

LUCY: Beautiful Lady, since you are from heaven will you be so kind as to cure some of our friends who are sick and afflicted?

BL. VIRGIN: If they amend their lives some will be cured within the year. It is better that the others keep their afflictions for the good of their souls.

LUCY: You are so sweet. Please take us to heaven with you.

BL. VIRGIN: Yes, I will take Jacinta and Francis soon, but you must remain longer here below. Jesus will use you to make me better known and loved. He wishes to establish throughout the world the devotion of my Immaculate Heart.

LUCY: Then I must stay here alone?

BL. VIRGIN: No, my child, although you are suffering very much, do not be discouraged. I will never forsake you. My Immaculate Heart will be your refuge and the way that will lead you to God. I have another important message for you today. Do you wish to hear it?

LUCY: Yes, yes, do tell us.

BL. VIRGIN: Will you do your best to spread this message throughout the whole world?

LUCY: We will promise to do that.

BL. VIRGIN: Come closer, my child. [*Lucy moves closer.*] I ask you to console my Immaculate Heart for the ingratitude of men. Along with my divine Son I have suffered much. There are so few who console me in my grief. Will you try to console me?

LUCY: Tell us what to do, beautiful Lady.

BL. VIRGIN: I ask that you receive Holy Communion on the first Saturday of each month for five consecutive months and meditate for 15 minutes on the mysteries of my rosary.

LUCY: That we will gladly do. [*Bl. Virgin disappears or curtain may be drawn.*]

JACINTA [*acting as if awakening from a sleep*]: Wasn't she beautiful?

FRANCIS: Did she say we would obtain special graces if we practice this devotion?

LUCY: Yes, she promised very special graces at the hour of death to all those who make those five first Saturdays in reparation.

JACINTA: What did she say when you asked her to work a miracle like those men told

you to do in order to prove that she was from heaven?

LUCY: She said that on the 13th of October she will tell who she is and will work a wonderful miracle at that time so that the whole world will believe in the apparitions.

FRANCIS: She then said we will have to suffer even more than we have been doing. We will probably receive more insults, reproaches, and scoldings.

JACINTA: We do not care. We don't even care if they kill us. For now we know we will go to heaven.

LUCY: She always asks us to pray for sinners. We ought to try especially hard to please her.

FRANCIS: Yes, let's say lots of extra rosaries each day.

[As the curtain closes, the children begin the rosary.]

SCENE IV

[The miracle promised by the Lady has occurred, witnessed by a crowd of more than 70,000 persons of whom a few still linger at the scene of the miracle. It is Oct. 13, 1917, a little after noon.]

1ST PILGRIM: I'll never forget the chill that ran up and down my spine when that eldest one suddenly cried, "Here she comes."

2ND: That was just at noon. But that white cloud! Did you notice how completely it hid the children from our sight?

3RD: Oh, but the terror of it all. I tell you! not one of all those thousands who were here will ever forget this day.

2ND: When that sun came pitching down toward us, I thought for sure we were to be dashed to pieces.

1ST: That was part of the miracle promised by the Lady you know. But my! wasn't the coloring of the sky and all, fantastic?

3RD: The children saw something that we missed.

4TH: And they heard what we did not hear.

3RD: While we were crouching to the ground in terror as the sun went whirling around in the sky, the children saw wonderful things.

2ND: Lucy says that after the Lady appeared she stretched forth her hands and showed them three tableaux representing the different mysteries of the rosary.

1ST: The first was a representation of the Holy Family. Our Lady was dressed in white and blue. St. Joseph held the child Jesus in his arms.

3RD: No doubt that was when Lucy cried, "St. Joseph is going to bless us."

2ND: She said that he made the Sign of the Cross three times over the crowd.

4TH: We were blessed by the Infant, too, she said.

1ST: Then they saw Our Lady of Sorrows.

4TH: No, only Lucy saw Our Lady of Sorrows.

3RD: Wasn't our Lord in that second vision too?

1ST: Lucy said He stood beside the Blessed Mother and looked sadly at the crowd and made the Sign of the Cross over the people.

2ND: In the third vision the children saw the Blessed Virgin as Our Lady of the Scapular, crowned as Queen of Heaven.

1ST: And the infant Jesus was upon her knee.

4TH: I wish we could have seen these visions too!

3RD: I saw enough vision when that sun began to turn like a giant pinwheel. It was so very bright and yet it did not hurt my eyes to look straight into it.

4TH: I was so terrified, I couldn't even move. Before I knew what I was doing, I joined with the multitude in crying, "My God, have mercy upon us sinners."

1ST: I understand that the Lady told them that she was the Blessed Mother of God, Queen of the Holy Rosary. She also told them that she alone was given the power of ending the war.

4TH: She said that the world will one day be saved by means of the rosary.

2ND: It certainly was a miracle beyond explanation or denial.

3RD: Now we must do as the Blessed Virgin wishes us to do.

1ST: We must spread her message of Penance and reparation.

2ND: The rosary must be very powerful. I will try to get many others to say the rosary daily, especially the family rosary.

4TH: I can't wait to begin those five first Saturdays of reparation. The Blessed Virgin wishes this practice to be spread throughout the whole world. We must obey her wishes.

[Hymn to Our Lady of Fátima]



— G. C. Harmon

Caring for Belongings.

ACT II

Scene I

[Lucy has become a nun in the Sisters of St. Dorothy where it is rumored that she even yet sees and converses frequently with Mary. Let us imagine the following scene is taking place between Lucy and the Virgin.]

[Sister Lucy, dressed as a nun, is praying before a statue of Mary. The statue is placed conveniently near a screen which conceals the real Virgin.]

SR. LUCY: Dear Blessed Mother, I love you and I want to love you for all those who do not do so. You are so kind and beautiful. You should by right receive more thanks than the world thinks to offer you.

BL. VIRGIN *[steps out from behind the screen and in front of the statue, thus hiding the statue from the sight of the audience]*: My child, I am pleased with your desires and I shall help you.

SR. LUCY: And, Sweet Mother, I am so unworthy to love you!

BL. VIRGIN: You have offered much consolation to my afflicted heart, my daughter.

SR. LUCY: Mother, why do you seem so sad today?

BL. VIRGIN: "My Child, behold my heart surrounded with the thorns which ungrateful men place therein at every moment, by their blasphemies and ingratitude."

SR. LUCY: I am unhappy to see your sadness, beautiful Mother.

BL. VIRGIN: "You at least, try to console me and announce to the whole world that I promise to help at the hour of death with the graces needed for salvation, whoever, on the first Saturday of five consecutive months, shall confess and receive Holy Communion, recite five decades of the rosary, and keep me company for 15 minutes while meditating on the fifteen mysteries of the rosary, with the intention of making reparation to me."

SR. LUCY: I will do all in my power to fulfill your wishes, and I am so sad that you are offended. Do you not find anyone to console your Immaculate Heart?

BL. VIRGIN: Those who say my rosary devoutly are my chosen friends. I shall protect them always. They shall have my special protection and shall be the companions of the saints of heaven.

SR. LUCY: Your rosary must be very powerful in heaven.

BL. VIRGIN: It is so powerful that anything you ask through my rosary you shall obtain. Sinners shall be converted. Those who trust themselves to me through the rosary shall not perish and they shall not die without the consolations of the Church or without grace.

SR. LUCY: I will pray that a great number of your loved ones will begin to console you and help spread devotion to your rosary.

BL. VIRGIN: Those who propagate my rosary shall obtain through me aid in all their necessities; for devotion to my rosary is a special sign of predestination.

[Tableau of the Family Rosary]

[Hymn—"Queen of the Holy Rosary"]

Science in the Elementary School?

*Sister M. Rosaire, J.H.M. **

The Forty-sixth Yearbook of the National Society for the Study of Education reports:

Teachers and administrators in the elementary school must be concerned with providing education for all the children since the elementary school is the school for all the people. The task of science instruction is, then, a much larger one than discovering children of exceptional ability in science and starting them on their way to becoming scientists, for in a democratic form of government public education involves consideration of the potential contribution of science to all people. The task involves primarily education for all pupils for their own and society's benefits and only incidentally involves concern for the welfare of the future of society.

Recent discoveries demonstrate that, unless man is intelligent about science, he can reap disaster on a scale so great as to wipe out whole civilizations. But it is also apparent that he may, through intelligent action, establish a higher standard of living on a world-wide basis. The solution of social problems in which science is involved cannot be accomplished through the work of experts alone. The experts in the various specialized fields have their functions to perform, but citizens can either assist or retard the work of the experts through their votes and conduct. In a democracy all citizens have a responsibility in determining how science shall be utilized in society. This responsibility calls for a curriculum in the elementary school which is designed to develop intelligence with reference to the place of science in personal and social life.

This statement expresses the attitude of many educators who realize that science in the elementary school has a broad contribution to make to the child. It explains why general science has risen gradually to a prominent place in the elementary curriculum. Educators recognize the major role of scientific truths toward the development of the individual. We agree that the social, economic, and moral aspects of man have undergone a transformation as scientific knowledge has advanced from the horse age to the air age, from the stone age to the age of steel, and from the dream of the alchemists to the reality of transmutation.

Sermons in Stones

By admitting the effects of science on man's social, economic, and moral attitudes we acknowledge added responsibility for our Catholic program. It becomes our obligation to guide these attitudes, by arousing and directing the natural curiosity of the child to

discover the truths and laws which govern the universe. Artificial situations do not have to be created. God's world about us is one great laboratory. What an opportunity to have man trace everything back to its true Source! Let us not allow him to fall into the common error of being so unscientific as to stop at the lifeless sun as the cause of the world and life upon it. We must give him the whole truth which leads back to the first Cause.

Scientific investigation proves that the beauty, order, and harmony in the universe are a continuous declaration of the existence of an all-wise and all-powerful Artist. In every phase of science opportunity is offered to convey to the mind of the pupils the order and plan in the universe. The sun, moon, and stars, the seasons of the year, the production and structure of man, animals, and plants—all lead back to their Creator and Designer.

Man an Imitator

Science gives occasion to observe that everything produced by man is an endeavor to produce a feeble similarity to that which has been created by God. After acknowledging his humility as an infinite being, man turns to man to learn that he far excels all other created things, because he has a soul made to the likeness of God. Man would be expected to display this realization in his mode of life which would elevate him above the brute animals. Science teachers have numerous opportunities to compare the difference between man and the brute. The simplest language and commonest everyday examples show that there is an abyss between them which the brute animal cannot cross.

The study of this truth reveals that the rest of the created world exists for man, but man in turn has responsibilities to use his God-given gifts to preserve and improve the lower species for future humanity. The higher faculties of man enable him to maintain dominance over the lower animals, and man's superiority over other creatures of God demands that he increase his knowledge and develop his talents and skills.

Man's Limitations

The study of the truths and laws of science reveal the limitations of the minds of man. His submission to the wind, rain, solar system, and heavenly bodies further emphasize his dependence upon a divine Power, and his limited ability to conform to the laws of nature rather than control them. Truth reveals that man has harnessed water power, but he is restricted in his control of rainfall; man may harness electricity but he is incapable of preventing lightning; he is able to extend relief after a volcanic eruption, but he is

unable to control the cause; he may introduce daylight-saving time, but he does not change the hours of sunlight or darkness. He is now able to produce undreamed energy in the smashing of the atom, but this energy becomes a mockery when compared with the energy given off daily by the sun over which he has no control. The inconceivable things are those which man takes for granted, perhaps because they are beyond his control. Man does not regulate the power of gravity. He does not determine the length of day and night, the length and season of the year. He does not decide when we shall have frost, heat, rain, hail, winds, etc. These phenomena are regulated by a higher power and man must regulate his life according to the laws of that higher power, whether we call it God or nature.

Man Has Learned

Man's accomplishments in the physical sciences are not to be minimized. Experience and experimentation have taught man that physical laws must be developed from investigation and interpretation of the laws of nature. Great developments in the science of mechanics, heat, sound, light, electricity, and magnetism have been used to improve the living conditions of man.

Man's obligation to preserve God's gifts demands an awareness of good health and safety habits. The dignity to which God raised man exacts care and protection of his body and faculties. Physical, mental, and spiritual advantages should be derived from an acquisition of good health and safety habits.

One of the most important tasks is the education of students to an appreciation and knowledge which lead to conservation. Our future citizens must understand that our natural resources are exhaustible, and must be preserved and replenished. The most valuable outcome we can expect from young children will be an attitude of interest in the land, and a habit of watching what goes on in the trees, fields, and pastures. Scientific investigation will teach that the autumn leaves on the ground do more than make the ground look like a fairyland; they have a special function to perform for the topsoil. Investigation should lead the children to appreciate that their orchards, gardens, and fields make homes for the birds, while the trees and shrubs protect soil from washing. They should look upon land and soil as a part of their own life. Such observations and thinking will lead them to love and protect the land, because they know it provides life and living to each individual and the nation. It will increase their desire to see trees develop instead of being destroyed. It should lead to activities such as the construction of birdhouses, feeding stations, and bird baths. A considerate attitude toward other forms of life will be inspired. A knowledge of the need for conservation should make better members of a community and a nation, negatively by the avoidance of waste and positively by achieving beneficial results.

Unfortunately the teaching of science in too many of our elementary schools is a

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theory instead of a practice. True scientific knowledge helps prepare boys and girls for life here and hereafter, because it increases man's love for God and His creatures. Is it just to deprive the larger group of our boys and girls who, for economic or scholastic reasons, are unable to reach high schools of the benefits of this knowledge? The elementary teachers have a better opportunity than the

high school teachers to bring these benefits to all of their pupils. Our high schools tend toward specialization which greatly reduces the number of students registered in science courses. This number added to the number of pupils lost from our Catholic high schools seems to insure beyond a doubt the necessity of the science courses introduced in our elementary school curriculum.

of the game. Under terrific bombing the Fort sputtered shot so unceasingly that the British never doubted the stubbornness of Major Armstead and his men.

Suddenly the firing ceased. Key felt sure that his loved Fort was safe as long as the din continued. But this silence was a disturbing thing. Key tried to focus his glasses toward the Fort to see if the American flag still flapped in the breeze. The darkness was too thick. He knew he would have to wait until the morning.

Dawn came at last. A mist filmed the shore. But as the sun rose the mist thinned until above the Fort it looked like a ghost of flying red bars. Then a block of blue completed the misted pattern, and Key saw the American flag waving over Fort McHenry. He pulled an old envelope from his pocket and on it wrote the first lines of what was to be the National Anthem for the United States of America.

The *Baltimore American* published the poem which Key wrote on this occasion under the title "The Defense of Fort McHenry" in hand bills for distribution at mass meetings. There are others who have also borrowed of its glory. Judge Nicholson of Baltimore brought it to Samuel Sands, the editor of the *American*, who set it in type; Ferdinand Durang, the singer, dipped it in the melody *Anacreon in Heaven* and rechristened it *The Star Spangled Banner*.

Key's song struck popular fancy from the very first; but even as late as the Spanish War of 1898 "The Star Spangled Banner" had only limited popular recognition. During World War I there was a debate and difference on the subject as to whether the United States had a pre-eminently preferred national anthem. Nearly one hundred years after Francis Scott Key wrote his song it was prescribed by the navy on ceremonious occasions but it was not officially declared to be the national anthem of the United States by an Act of Congress until March 3, 1931. The original manuscript is owned by Henry Walters, owner of the Walters' Art Gallery. The original flag "whose broad stripes and bright stars" burst upon Key's vision was made by Mrs. Mary Pinkersgill on the floor of Claggitt's Brewery in Baltimore and was later presented to Francis Scott Key, who at his death willed it to his daughter. Today it is preserved in the National Museum at Washington, D. C.

Francis Scott Key was especially prepared to write the national anthem of the United States. Patriotism is the marrow of this poem and it seems to have been the marrow of the ancestral bone of his family. John Ross Key, the father of the author, was an officer in the Continental Army of his uncle, Philip Barton Key, who also fought in the Revolution. Maryland, one of the 13 original states of the Union, the garden state of religious freedom under Calvert, was the birthplace of Francis Scott Key. The ashes of Valley Forge were still hot and the ink was still fresh on the parchment of the Declaration of Independence in 1779, the year that Francis Scott Key was born.

Francis Scott Key's Toast to the Flag

*Sister M. Lilliana Owens, S.L., Ph.D. **

Francis Scott Key's toast to the flag of the United States came in a burst of inspiration. It was in a moment of acute national stress. It expressed the feelings of the country at the time of the War of 1812, or at anytime in fact, not to provoke war, but a determination to take arms in the defense of our national honor when the crisis required it.

British Admiral Cochrane stood on the deck of the battleship, *Surprise*. His quiet eyes looked out upon the highway of the Chesapeake Bay. He was pleasantly aware that England was now in possession of this Bay—at least it would be so when Fort McHenry was taken. Suddenly the Admiral noticed a small white boat—the *Minden* by name—slipping across to his vessel. Its white flag of truce was fluttering in the wind. Two figures were evident, the flag officer and a civilian. The ladder was lowered and the two men climbed on deck. The flag officer advanced and introduced the civilian as a Mr. Key, a lawyer from Maryland. Admiral Cochrane was gracious but insisted upon knowing the purpose of Mr. Key's errand. Key explained that the sole purpose of his coming was to ask the release of his friend, Doctor Beanes, whom he knew was aboard the *Surprise*. The Admiral replied that the Doctor was on the ship but was in handcuffs in the hold of the ship, and that he personally thought that the man deserved to be hanged for the disrespect which he had shown. Key's training as a lawyer now came to his assistance and he explained that the English seamen on leave had insulted Doctor Beanes in his own house; that Doctor Beanes had sought their superior officer, and that the report of cruelty to them was entirely unfounded. As a finishing stroke to his argument he reminded Admiral Cochrane that Doctor Beanes was held in great respect by the British seamen whom he had treated during the war. Admiral Cochrane promised to confer with his officers regarding the matter and told Key that he might expect their reply within a few hours.

Admiral Cochrane did return in a few hours with the report that Beanes would be released but that Key and his party must remain on the ship, *Surprise*, until after the

British squadron had assembled prior to their attack on Fort McHenry.

Francis Scott Key now found himself an American in custody. He kept to deck of the *Surprise* for the next three days. He saw all of the deadly preparations that were being made by the British for war in his country. His blood was fired. He knew that Fort McHenry had heavy guns and that Major Armstead, the commander, was a great strategist. But he also knew that the recruits were untrained village choir boys and clerks.

On the evening of September 12, 1812 Francis Scott Key, the flag officer, and Doctor Beanes, the ransomed physician, were placed in the *Minden*, which was moored beside the *Surprise*. Here they were to remain until after Fort McHenry had been bombarded.

On September 13 the British fleet formed a semicircle of artificial light around Fort McHenry. About six o'clock in the morning Francis Scott Key and his two companions looked from their spray-frosted cabin window. For hours the British cannon spat at the Fort without any act of retaliation on the part of the Americans. The British grew reckless with confidence. They pushed closer and at last with a screech Fort McHenry fired mercilessly. The British went back at the Fort again—this time a flying bullet struck and removed one star from the American flag.

That night Key paced the deck of the *Minden*. He was now no longer an American civilian in English custody but a reborn patriot. Fort McHenry had kept silent for a long time ignoring the enemy's charging, because Armstead knew he had force only for short distances. As the quiet of the night descended Key became panic stricken and seizing a pair of glasses he looked anxiously toward Whitestone Point, hoping for the flicker of a torch or the glow of a beacon fire to show him that the Americans were again ready to pound the British.

In the quiet of the morning a few of the British ships paddled up the *Patapsco* river for a rear attack on Fort McHenry. Those of the British who remained in front of the Fort judged from the thunder of the guns and the crimson of the sky that most of the Americans on Fort McHenry were defending the rear and they decided to make quick work

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Aids for the Primary Teacher

Do Kindergarten Children Stutter?

*Sister Augusta Marie **

Is the problem of "stuttering" one that challenges the teacher of little children? Need she concern herself with its symptoms, its causes, its treatment, and its prevention? Do kindergarten children stutter? These questions must be answered in the affirmative. It is precisely at this age, when the child is learning to use language, when patterns and co-ordinations are not yet sufficiently strengthened, when he may be confused by his inability to cope with the many conflicting demands which press in upon his consciousness, that the first or "primary" stage of stuttering can and often does develop.

All children, when they are learning to talk, sometimes repeat and hesitate. This is not stuttering, but a normal characteristic of language development. Should these repetitions and hesitations become very frequent and prolonged, though remaining unconscious and automatic, the child is actually stuttering. Immediately the causes should be sought and removed as expeditiously as possible, while a preventive program should be undertaken to ensure a cure and the avoidance of a precipitation into the more complex secondary stage which is much more difficult to handle.

Every teacher should be trained to recognize the symptoms of primary stuttering. She must evaluate them as indications of serious trouble that needs a specialized treatment, and as probable steps toward the more serious secondary stage of stuttering. She can forestall such a possibility by co-operating in a very significant way with parents, physicians, and specialists for this purpose.

Dr. Van Riper in his book, *Speech Correction, Principles and Methods* gives a thorough treatment of primary stuttering with helpful suggestions for therapy, the highlights of which have been utilized throughout the following summary of an actual case.

The sources listed after the study will give additional understanding of the problem and greater power to the teacher in meeting the demands made on her by the speech needs of her children. They can be the means of a more perfect accomplishment of the aims of Catholic education, for the fullest development of the whole child.

The Case of Jane

Sweetly demure and quietly watching, Jane gave the impression of happy satisfaction in her new experience of coming to school. With shining eyes and with complete incomprehension of the tears of those less blest with her composure, she gazed on us, her new teachers. She accepted our friendly advances gracefully, but as the days slipped by we became aware

that Jane was not really happy. During play time and work periods especially she continued to hold aloof, while wistfully observing the activities of others. Always on the edge of the group, and outwardly tense, she neither solicited nor accepted the friendly approaches of children.

It was during these early days that we noted in Jane's speech during self-initiated conversations of a pleasant nature with us, or in response to other stimulation, many short effortless, rapid repetitions and hesitations which were apparently unconscious and automatic. Though there were many times when her speech was normal, the symptoms were frequent enough to make the listener anticipate their possible recurrence and to label this characteristic of communication as something phenomenal.

These symptoms indicate a lack of developmental maturity and a confusion which will require time, nurture, and understanding for proper growth and co-ordination. They are more than mere defects of speech or a stage of growth which will be left behind regardless of environmental conditions. Upon the child's attitude toward his defect and the attitude of those adults and peers with whom he lives and works will depend his chance for really "outgrowing" his handicap. It is through the control of environment, not the control of the child that we will help the primary stutterer. In this stage he must not be made conscious of these blocks nor must he either struggle against them or be made to feel inadequate because of them.

Careful Handling

If at all possible, we are urged to keep the child totally unconscious of his defect as something unusual or uncommon to most people. At this point there is danger that he develop a train of anticipation fears and reactions which will make of him a confirmed stutterer.

It was important in the case of Jane that we obtain the co-operation of the parents in planning a program for preventive procedures at home and to establish an atmosphere and opportunities most favorable for a wholesome development at school as well.

From the mother we learned that Jane's symptoms had appeared at least a year before she had come to school. They did not follow upon a siege of sickness or any outstanding event in the child's life as is often the case. A younger child, a boy of three, was now showing a similar pattern of frequent automatic repetitions and hesitations. Fortunately for both children, the parents in intention and in reality had adopted the policy of ignoring

the symptoms. They had aimed at building up attitudes of self-confidence and personal adequacy in the children and had done a really fine piece of work. In addition to these favorable basic attitudes the parents were anxious for further help. Their co-operation kept pace with their growing knowledge of ways and means.

We agreed on many procedures for dealing with the problem. Through investigation of methods used by other parents we had found that many well-meant efforts toward correction were often themselves the serious causes for the aggravation of the difficulty. It was necessary to explain, for example, that while a suggestion to stop to take time over a word which presents difficulty might seem to help a child in that instance, it creates secondary reactions of fear and forcing that increase the number and intensity of future blocks.

It is a great temptation for the hurried parent to "help" a child by interrupting her to give the needed word. Genuine self-control is required to practice the interior patience needed to exhibit a calm exterior when the child laboriously expresses himself in communicating his needs. It is so easy to anticipate for him or deliberately to withdraw one's attention.

Some of us have witnessed the suffering of a child whose speech has been unfortunately ridiculed by a parent whose great love was exceeded only by his greater misunderstanding of the problem.

A Danger

In this modern age when we so frequently hear the complaint of the more conservative that children are not sufficiently challenged, there remain many instances where speech standards have been kept too high for the little child's level of maturity. There are cases when he is not ready physically, emotionally, socially, or psychologically for the language demanded of him with the result that hesitations and repetitions become too frequent to be simply developmental and passing. Speech demands from the tired or overstimulated child can have the same baneful results.

Our Jane's excellent physical condition was a distinct asset in her favor. Sufficient rest as well as a well-balanced diet had always been her portion.

Since speech blocks come in "waves" with times of greater severity and greater frequency alternating with almost normal speech, it is important to have a special plan for these times of greater need. There must be more rest than at other times; that is, more than is ordinarily enough. There should be a lack of stimulation from people and environment with frequent periods for quiet play and happy relaxation. Family tension must be eased and an atmosphere of peaceful leisure and orderly activity created. These are great demands on the ingenuity of parents and greater on their exercise of the parental virtues. But love and the child's great need make all things possible, with the grace of God.

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Co-operation

In the school program we planned, as well, for as much speech stimulation as possible. We recognized the value of providing varied situations presenting a need for the use of language. It is only through practice that the little child gains this facility. More valuable than any planned activity is the freedom to communicate with one another in the many natural social situations which arise daily. The familiar story in original words, the original story in original words, each has its distinct contribution for growth. Freedom to comment as stories and pictures are being presented provides stimulating practice in gaining power in expressing ideas and communicating thought.

Our work period provided for the strengthening of the child's natural dominance or handedness through many activities such as easel painting, sponge painting, finger painting, use of crayon, scissors, carpentry tools, puzzles, etc.

Rhythmic exercises were used to give greater facility in the use of the paired musculatures in which ability some stutterers have been found below average.

Informal play periods arranged for home

early in the year, with various members of the group have given Jane a familiarity and intimacy with some children which has resulted in a better social relationship with all.

Great Improvement

Jane has not yet been completely cured. There are, however, fewer speech blocks and less intensity in their occurrence. She is more at ease and more spontaneous in her activities. She is on the way to becoming more socially adequate through an increased ability and enjoyment in communicating the really attractive qualities of her personality. It is through participating and acting as well as quiet watching that she now gives the true impression of a happy satisfaction in her experience of coming to school.

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actual values when using groups. Then they should be helped to make the doubles and triples in tables through the teens, as,

0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10
0	1	2	3	4	5	6	7	8	9	10

Before learning adding by endings the pupil thus has several contacts with the results of such additions, and knows some of the results of the combination of certain numbers. Therefore he will not be on entirely strange ground. That by adding the endings he does not have to memorize each separate addition he will see as an advantage. While we are not mentioning yet the fact that this is the units place and we are adding a unit to a unit, and that it is the first place or column where there is more than one column, he is being prepared for just this. This system of *place values* and what it signifies has to be taught before "carrying" and "borrowing" can be understood.

Subtracting by Endings

While subtracting by endings in the teens, that is, taking a one-figure number from a teen number, is not so frequent in life situations as adding, it does occur, and all that has been said about adding by endings applies also to subtracting by endings. Such adding so long as one keeps within the teens will be very easy as one can subtract only within the range of 0 to 9; but this will make a review under slightly different conditions which should make the practice that much more interesting.

The question well may be asked here, whether we should teach all the teen combinations, as described in a previous article, before beginning adding by endings. This is, of course, a matter of choice. We can begin when we are learning the combinations of 13, as in 11 the only one encountered is in the counting sequence 10 and 1, which may later be pointed out as belonging; and when teaching 12, we have only 11 and 1 and 10 and 2; but when teaching 13 we have, besides these types, the 11 and 2. There we may show that we do not have to memorize 11 and 2, but can think that 2 and 1 are 3; therefore the result is 13. When we are teaching the combinations of 14, we can show how the plan works by the endings of 11 and 3, 12 and 2.

A Complete System

After finishing the teen combinations, we must then make a specialty of adding by endings in the teens, so that pupils may see this part of adding and subtracting by endings as a complete system. Beginning with a problem, such as, "There are 11 pencils in the box. I have 4 on my desk. If you put these 4 into the box, how many will be in the box? How can you tell without counting all the pencils?"

"Yes, you add 11 and 4."

"How many besides 10 are there in 11?"

"As 11 is 10 and 1, let us suppose we had

Some Second Grade Number Concepts

IV. Adding by Endings in the Teens

Amy J. De May, Ed.D. *

In column addition of three or more numbers pupils have frequent need to add a single number to a teen number; here the knowledge of adding by endings is a necessary skill in the handling of such additions. In certain other life experiences there is use of the addition of a single number to a teen number, as when making a purchase of something for, shall we say 13 cents and another for 5 cents, when the 5 must be added to the 13. In case the 5-cent article were purchased first, theoretically we would add the 13 to the 5, but actually in practice we would merely turn the figures around and add 5 to 13. In column addition one has no occasion for adding a two-figure number to a one-figure number, but only for adding the one-figure to the two-figure. Therefore there is no need for practice on the situation of adding two figures to a digit. However, there is as much need to have automatic control of adding a single number to a teen number as there is for knowing the addition combinations themselves. In adding by endings in the teens, when the child catches on to the system, he has contact with another aspect of adding the numbers below 10. So long as we do not cross over into the twenties only those combinations will be met. In adding three-figure columns, he will get some practice on teen

combinations, as for example when he has to add the column with such numbers as $6+8+3$, or $5+7+4$. Adding by endings is thus an important part of instruction and needs special attention if we are to avoid the counting habit which will develop when the numbers get larger, even though the pupil can add the separate combinations. As we do not plan to teach "carrying" or "bridging" in the second grade, we have to avoid such a condition as $8+9+3$, but can have $8+9+2$, the latter of which would give us $17+2$, adding one way, and $11+8$ if the numbers are placed in reverse order.

When teaching the meaning of counting in the teens we introduced the children to both the adding of one number to each of the teen numbers to make the next, and also to adding each of the digit numbers to 10 which is the meaning of teen numbers. When adding by endings these two situations are already familiar, though learned at the time without thought of endings. Likewise when learning the teen combinations pupils should have had their attention drawn to the doubles and triples. The doubles should be taken to 10 and ten, making a familiar starting place for the study of the higher decades. The children should, by means of objects, dots, canceled stamps, etc., and nickels and dimes compared with the amounts in pennies, be able to see the

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1 pencil to add to these 4 (or 4 to add to the 1). What would you do? Yes, 4 and 1 would make 5. You still have the 10 pencils laid aside. What will you say now? Yes, 10 and 5, which is 15, as we learned before."

"Suppose we set this sum on the board.

"Write, '11 pencils are 10 pencils and 1 pencil,' Dan.

"Now write, 'Add 4 pencils to the 1 pencil.'"

Teacher helps if needed to get the example set down like this:

11 pencils = 10 pencils and 1 pencil
add 4 pencils

10 pencils and 5 pencils = 15 pencils

The children are asked to give other examples to set down on their paper and on the board in this form. They have had before this a great deal of experience in adding numbers to 10 and should know these well by this time. And, after much work in this form, the teacher suggests:

"We can set such examples down in a shorter way by not setting down the 11 as 10 and 1. How do you think we could do that? Write the example on the board in that way, Maud."

Maud writes, with help if she needs it,

11 pencils
+ 4 pencils

"Tell what you are to do now, Maud."

Maud says, "4 added to 1 makes 5. Write 5. There is nothing under the 1 to add (or she may say as before 1 ten). Write the 1. The answer is 15 pencils."

"Suppose you have 6 cents, and your father gives you 12 cents more. How would you find the number of cents you would have then, Kate?"

Kate may reply orally that 12 cents is a dime and 2 cents, that 2 cents added to 6 cents are 8 cents, and that a dime and 8 cents make 18 cents, or she may merely say, "2 and 6 are 8. The answer is 18 cents."

"Write the example on the board, Fred."

He writes,

6 cents
+ 12 cents, says 6 and 2 are 8
and writes

as he says it 18 cents.

Pupils Make Tables

After many more problems of this type, the pupils may make a teens' table for adding by endings; and this more than anything else will help them to see how the adding by endings in the teens works. Starting with the tens, they suggest each number, which is written on the board by a pupil and by the other pupils on their papers. Placed in this form it will fit whether the first adding is up or down; but in practice one sometimes may place the larger or teen number at the top.

1	2	3	4	5	6	7	8	9
10	10	10	10	10	10	10	10	10
11	12	13	14	15	16	17	18	19

1	2	3	4	5	6	7	8
11	11	11	11	11	11	11	11
12	13	14	15	16	17	18	19

1	2	3	4	5	6	7
12	12	12	12	12	12	12
13	14	15	16	17	18	19

1	2	3	4	5	6
13	13	13	13	13	13
14	15	16	17	18	19

1	2	3	4	5
14	14	14	14	14
15	16	17	18	19

1	2	3	4
15	15	15	15
16	17	18	19

1	2	3
16	16	16
17	18	19

1	2
17	17
18	19

1
18
19

Pupils should write the answers, but should get them by adding in each case the right-hand ending of the teen number to the single number, or the other way around—it makes no difference which way they say it.

After making such a table there should be much adding of three numbers in a column where the second adding is a teen-unseen-number which must be added to without setting it down. There should be much practice in this area; that will not only serve to clinch the adding by endings concept but will likewise give practice on the teen combinations in such examples as,

2	3	8	4
9	7	4	5
8	6	7	9

no matter whether one adds up or down; and every example should be added both ways.

Many problems should be suggested by both the teacher and the pupils where three numbers are added, as well as where a teen number and a single number are to be added.

Subtracting by endings helps in getting an insight into the meaning of the number system, and aids in the later understanding of the subtraction of larger examples. Suppose

we take a problem of this sort: "Sam had 18 cents. He spent 3 cents for a pencil. How much money had he left?" Here we may, as for addition, call attention to the fact that 18 equals 10 + 8 (or a dime and 8 cents), and then subtracting the 3 cents from the 8 cents. Ask some child to set the example on the board.

18 cents = 10 cents + 8 cents
— 3 cents

10 cents + 5 cents = 15 cents

This should be done while teaching the like form in addition, as discussed above, so that the shorter form 18 cents parallels work — 3 cents

15 cents

with that form in addition.

Some time later, as a review, pupils should make the subtraction by endings table, in this form:

19	19	19	19	19	19	19	19	19	19
0	1	2	3	4	5	6	7	8	9
19	18	17	16	15	14	13	12	11	10

18	18	18	18	18	18	18	18	18	18
0	1	2	3	4	5	6	7	8	
18	17	16	15	14	13	12	11	10	

17	17	17	17	17	17	17	17		
0	1	2	3	4	5	6	7		
17	16	15	14	13	12	11	10		

16	16	16	16	16	16	16			
0	1	2	3	4	5	6			
16	15	14	13	12	11	10			

15	15	15	15	15	15				
0	1	2	3	4	5				
15	14	13	12	11	10				

14	14	14	14	14					
0	1	2	3	4					
14	13	12	11	10					

13	13	13	13						
0	1	2	3						
13	12	11	10						

12	12	12							
0	1	2							
12	11	10							

11	11								
0	1								
11	10								

10									
0									
10									

Such tables should not all be done at once of course, for then they would become very

dry and uninteresting. But if each part is started and added to as examples are made and solved, the final result will be an understanding of the number system that will make such additions and subtractions easier. Take, for example, the top line of the subtraction table. On practice sheets, if these combinations are mixed up, the answers range all the way from 10 to 19, and the child has to think to find each. The same is true of each line, and of each line in the addition table. One of the mistakes in past teaching of teen adding, or adding by endings, is that, after telling the child how to go about it, we expect him to know always thereafter without other contacts. When he sees the system in a table thus made, he will get the feel of the way numbers are formed in the various areas, and the vagueness of their meaning will disappear.

Another type of table that will show relationship of the teens to the digits or first ten numbers is the following:

$0 + 1 = 1$	$10 + 1 = 11$
$1 + 1 = 2$	$11 + 1 = 12$
$2 + 1 = 3$	$12 + 1 = 13$
$3 + 1 = 4$	$13 + 1 = 14$
$4 + 1 = 5$	$14 + 1 = 15$
$5 + 1 = 6$	$15 + 1 = 16$
$6 + 1 = 7$	$16 + 1 = 17$
$7 + 1 = 8$	$17 + 1 = 18$
$8 + 1 = 9$	$18 + 1 = 19$

These may also be written in the vertical form, as 1 1 and so on down through

0	10
1	11

all the table.

Another type of table that will assist in the understanding can be like the following:

$10 + 1 = 11$	$11 + 1 = 12$	$12 + 1 = 13$	$13 + 1 = 14$	$14 + 1 = 15$	$15 + 1 = 16$	$16 + 1 = 17$	$17 + 1 = 18$	$18 + 1 = 19$
$10 + 2 = 12$	$11 + 2 = 13$	$12 + 2 = 14$	$13 + 2 = 15$	$14 + 2 = 16$	$15 + 2 = 17$	$16 + 2 = 18$	$17 + 2 = 19$	
$10 + 3 = 13$	$11 + 3 = 14$	$12 + 3 = 15$	$13 + 3 = 16$	$14 + 3 = 17$	$15 + 3 = 18$	$16 + 3 = 19$		
$10 + 4 = 14$	$11 + 4 = 15$	$12 + 4 = 16$	$13 + 4 = 17$	$14 + 4 = 18$	$15 + 4 = 19$			
$10 + 5 = 15$	$11 + 5 = 16$	$12 + 5 = 17$	$13 + 5 = 18$	$14 + 5 = 19$				
$10 + 6 = 16$	$11 + 6 = 17$	$12 + 6 = 18$	$13 + 6 = 19$					
$10 + 7 = 17$	$11 + 7 = 18$	$12 + 7 = 19$						
$10 + 8 = 18$	$11 + 8 = 19$							
$10 + 9 = 19$								

Such a table should take several days with each section combined with problems and review examples. After the table has been made and posted on the bulletin board, children should be encouraged to read it in its sections down and up, and also crossways. If properly motivated pupils will get pleasure out of making and reading it. Such a development, made by the pupils themselves, will do more for them than all the old-time reciting of tables ever accomplished. But we must so motivate all this work that it will be enjoyable. We must not force anything on them for which they are not ready; and the table should not be assigned to be memorized, but used for the purpose of seeing the relationships of the numbers to each other, though, of course, in this grade we do not speak of relationships or of the system of numbers. We do want numbers presented so that the children will note how one part comes from the other.

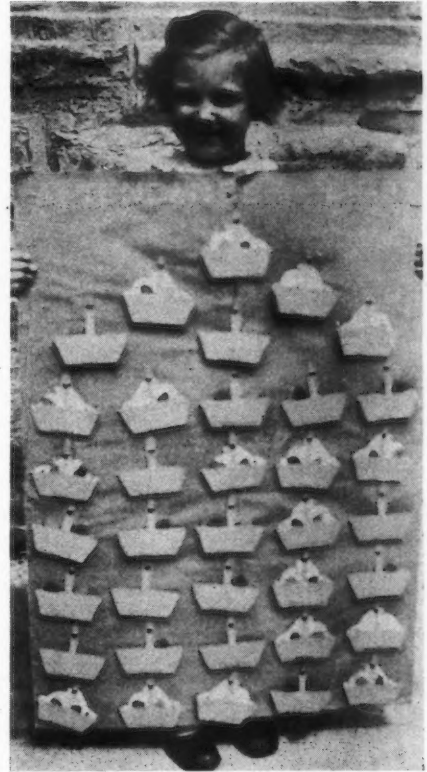
Attendance Chart for April

*Yvonne Altmann **

In September you made an attendance chart on 24 by 36 oaktag. You may want to use the same background you did last month. We did. It was green with yellow letters. The children cut out the baskets from brown construction paper, the rabbits from white construction paper, and the eggs were each a different color (yellow, blue, red, and orange). The markings on the rabbit (eye, nose, mouth, ear) were put on with red crayon and black. If April has just four weeks, use only three colors for eggs. Each child should have his name on a basket. If he can manuscript or write his own name, let him do it himself. Decide with your class if they should take the basket home if it is not finished. The first week the rabbit is pasted in the basket. The weeks following one egg each week of a different color is pasted in place. The basket is fastened to the chart with a thumbtack or brass fastener.

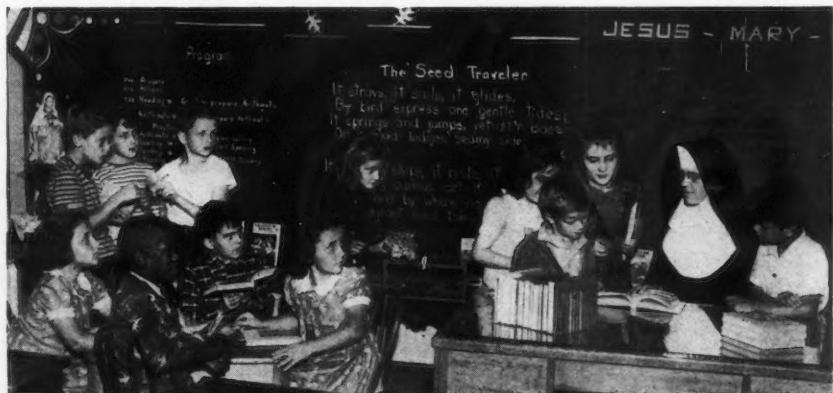
To correlate with the April chart you may like to work out some Easter ideas. These articles I have had published may help you. *American Childhood*, 74 Park Street, Springfield 2, Mass.: March, 1945, "Tommy's Looking for the Easter Bunny," pp. 28-29; March, 1947, "Tommy Colors Easter Eggs," pp. 50-51. *CATHOLIC SCHOOL JOURNAL*, 540 N. Milwaukee St., Milwaukee 1, Wis.; April, 1944, "An Easter Basket" (make one), p.

*Kindergarten Director, Oshkosh, Wis.



Attendance Chart for April in Miss Altmann's Kindergarten.

125; April, 1946, "Easter" Kindergarten Pictures (Peter Rabbit), p. 140. *Highlights for Children*, Honesdale, Pa.: April, 1947, "Rabbits," p. 31. *Junior Arts and Activities*, 4616 N. Clark St., Chicago 40, Ill.: April, 1943, "Our Easter Party," pp. 28-29; April, 1946, "An Easter Basket" (make one), p. 23.



Sister M. Leonard, R.S.M., of St. Jean's School, Muskegon, Mich., leads fourth-grade pupils into God's wonderland by way of the science class.

Training Through the Activity Period

*Sister M. Marguerite, C.S.J. **

The activity of the kindergarten is perhaps the high point of interest to the child. When a child returns home after his kindergarten day, if the activity period has been omitted he is apt to respond to the question "What did you do today?" with these words, "Oh, nothing."

The reason for this should not be hard to discover if we think of what seemed important to us in our own childhood. When we as children were allowed to help mother cut out cookies or knead bread, or take care of the baby, we were truly thrilled with the sense of accomplishment. Children of kindergarten age love to use their hands. They love to work with saw, hammer, paint, chalk, pencil, crayons, puzzles, beads, and clay. They love in their work and play to dramatize being grown up. We must not lessen in our minds the importance of any activity of the kindergarten day. Each has its place. Each is important. Learning to love beautiful music and to respond to it with body or voice, learning to listen to it quietly and to love it, learning to listen to poetry and worth-while stories, learning to take part in games co-operatively, all these are of utmost importance in the development of the whole child. But perhaps no one of them can replace the activity period in the development of initiative, self-reliance, and a sense of responsibility.

What Is the Activity Period?

The work or activity period, as I know it, is a period in which the children ordinarily choose freely and experiment with one type of material or another discovering its possibilities. I say ordinarily because there will be times when free choice will not be practical. In the work period one child may discover that he has the capacity for acquiring skill with many types of materials. Another may find one type of material stimulating and still others a source of discouragement. A child who lacks co-ordination in small muscles will find cutting and coloring difficult if not

impossible in the early days of the kindergarten year. This same child may use blocks intelligently and with real skill. He may be able to plan and direct others in the use of building materials. He may find finger painting really fun. Another child may be accurate and sure in putting together difficult puzzles and find it hard to mold with clay, to draw, to paint, to cut.

Individual Differences

Here is where the teacher must be on the alert. She encourages and allows time for development to the child who lacks motor skill. She encourages him to engage in activities which require little motor control such as stringing large beads, building with various kinds of blocks, constructing with soft wood, saw, hammer, and large headed nails. She encourages him to mold with clay, to use finger paint, to color with large unwrapped crayons. When he has achieved sufficient readiness, she shows him how to rub it on evenly or with a small circular motion. This latter technique produces the effect of fluffy clouds. When the paper is filled with various colors, children are proud to fold it into a booklet to take home to mother. Almost any child can achieve success with this simple activity. Day after day, children will go back to it. The interest in color which develops should be utilized to lead children to notice colors in nature and in their immediate surroundings. Color names soon will be mastered incidentally. The confidence which the child develops because of his success with a simple activity will enable the teacher to lead the children to try what is more difficult.

Development

When easel painting is begun, the child with poor motor skill can learn gradually to make even brush strokes; that is, he can if the teacher uses patience and perseverance in guiding him. After some control is attained, the teacher should encourage experimentation with design and color arrangement. She should

encourage him to try with chalk on the blackboard the drawing of airplanes, cars, or whatever he is anxious to paint on the easel. Here the teacher avoids telling the child what to draw but rather encourages him to draw the thing in which he himself is interested. It is surprising what can be accomplished by means of these simple techniques. This year in October my seemingly less gifted children were already working with zest on the drawing of streetcars, trucks, trains, and cars. When children begin to draw, the teacher watches their progress and gives definite guidance, calling attention to straightness of line, size of doors, windows, and car wheels in their proportion to the size of whatever is being drawn. At group meetings she encourages the children to suggest to each other how improvement can be made in their work. In doing this, the teacher is careful to see that each child receives encouragement so that he may experience a feeling of accomplishment in what he has done well. At the same time she should help him want to achieve more and more success in accuracy and carefulness where these qualities are lacking.

One of the best mediums of experimentation for children who lack motor skill is finger paint. Here cars, windows, designs can be made and unmade again and again. When children discover the possibilities of finger paint there is no end to their enthusiasm. The teacher should make use of this enthusiasm to lead the child forward to the attainment of increasing motor and constructive skill.

For those children who are building with blocks again there must be teacher guidance calling attention to straight corners, strong walls, and firm bridges. During the first period of experimentation little criticism need be given except to commend careful work and chance achievement. Later certain standards should be built up such as straightness of line and corner. However, development cannot be forced by demanding that the child accept standards of work for which he is not ready. It is very important that building material always be available for use. Blocks should not be tied up from day to day in finished products built by some very mature child or built with teacher help. It is not achievement of a definite goal that is important but the development of each child at his own rate.

(Continued on page 148)



Guiding in Technique.



Guiding in Building.



Caring for the Room.

*Ascension Convent, Minneapolis II, Minn.

The Fabric of the School

A Large High School Carefully Planned

Stepinac High Wins Architects' Award

Archbishop Stepinac High School, for 1360 boys, is being erected, at a cost of \$4,000,000, on a 16-acre wooded plot, at White Plains, N. Y. In planning this large project, the architects and the principal envisioned a modern school for modern boys equipped with the best modern teaching aids. Utility, convenience, and flexibility are evident.

The New York State Association of Architects has awarded its Certificate of Merit to the architectural firm of Eggers and Higgins, of New York City, for the general excellence of their work in designing the building. This choice was made after consideration of more than 250 structures submitted for the award.

"The Archbishop Stepinac High School design arrested attention for its freshness and originality," said Frederick Woodbridge, chairman of the award committee. "Emphasis was placed on the general appearance from the architectural point of view, good solution of structural and design problems, and avoidance of stereotyped approaches."

The "H" shape provides maximum sunlight for classrooms, laboratories, offices, and library. It also permits the auditorium, the gymnasium, the cafeteria, and the music rooms to be grouped in one large wing where they will cause the least interference with study and recitation. At the other end of the structure, the south wing provides a quiet location for the chapel and living quarters for the faculty of 30 priests and 23 Brothers.

Note the main entrance on the east side of the building, giving

direct access to the offices and to both the auditorium and the gymnasium. The entrance lobby permits the auditorium or the gymnasium to be used without opening the schoolrooms.

The auditorium, 78 by 80 feet, will seat 800 persons on the main floor and 300 in the balcony. It is equipped with a stage 28 feet deep, and modern projection facilities.

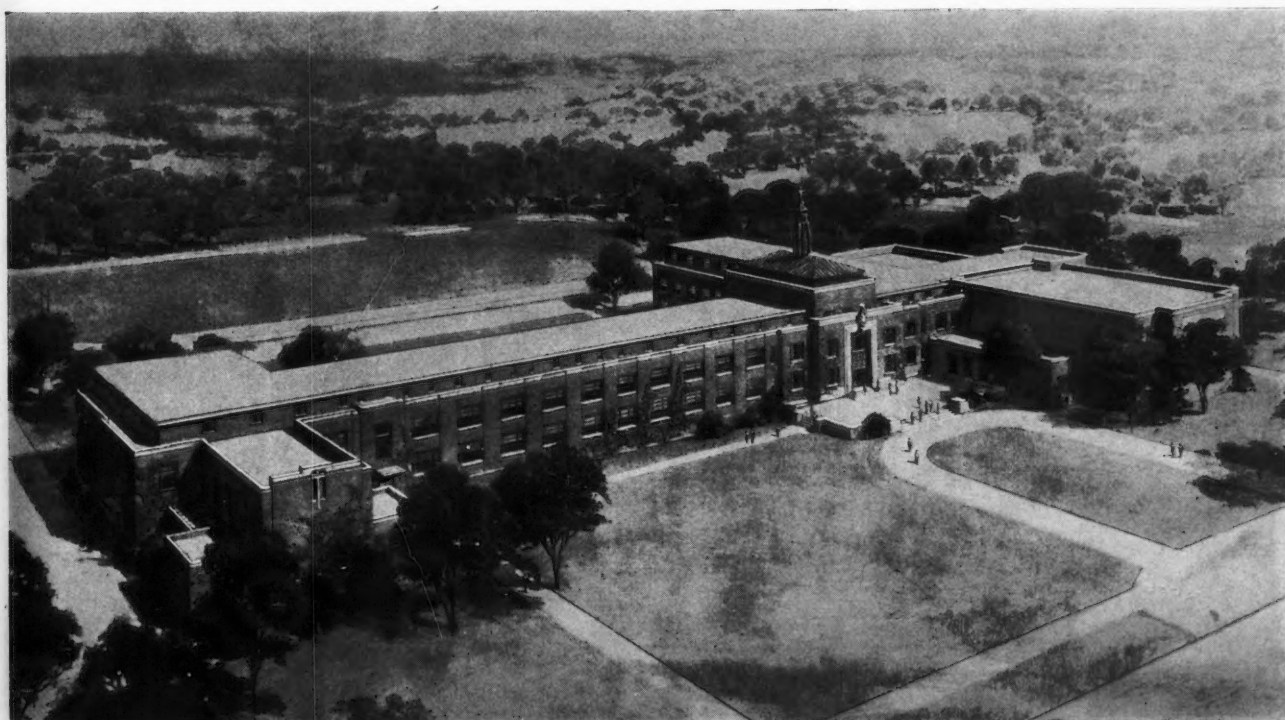
The gymnasium, 80 by 100 feet, shares a common lobby with the auditorium. Folding bleachers on three walls will seat 1340 persons; a balcony has 78 additional seats. Both gymnasium and auditorium are treated for proper acoustics.

In the basement of the north wing are the lockers and shower rooms, the stage dressing rooms, the cafeteria, soda fountain, and kitchen, the music rooms, and an industrial-arts room.

The music rooms, in the west end of the north wing, on the basement floor, are pretty well isolated from classrooms that would be affected by noise. Above them, on the ground floor, are art and mechanical drawing rooms with plenty of sunlight.

Also on the ground floor in this wing are typing and office practice rooms. Placing these rooms adjacent to the administrative offices of the school enables the commercial students to obtain experience by assisting in the clerical tasks of the school and also makes the business machines of the commercial department accessible to the school offices.

The science laboratories are in the north wing on the second floor.

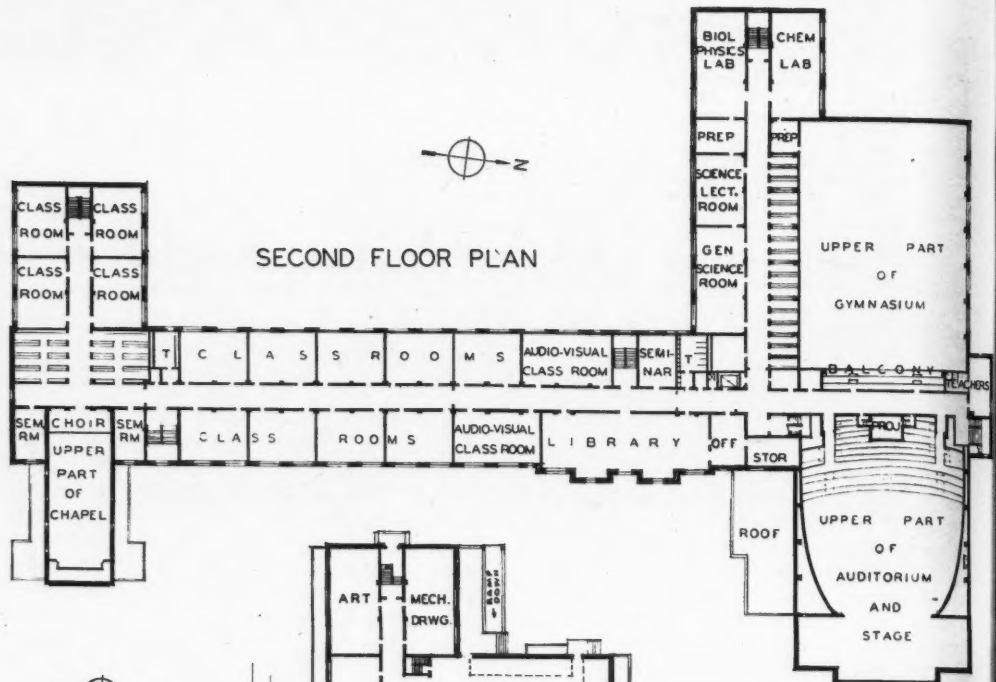


Archbishop Stepinac High School, White Plains, N. Y. Eggers and Higgins, Architects, New York, N. Y.

ARCHBISHOP STEPINAC HIGH SCHOOL

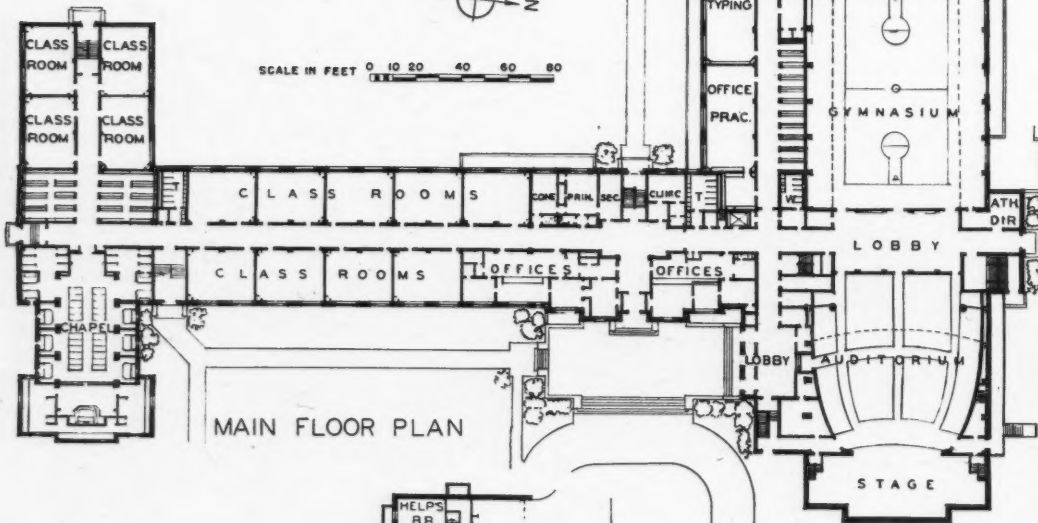
WHITE PLAINS,
NEW YORK

SECOND FLOOR PLAN



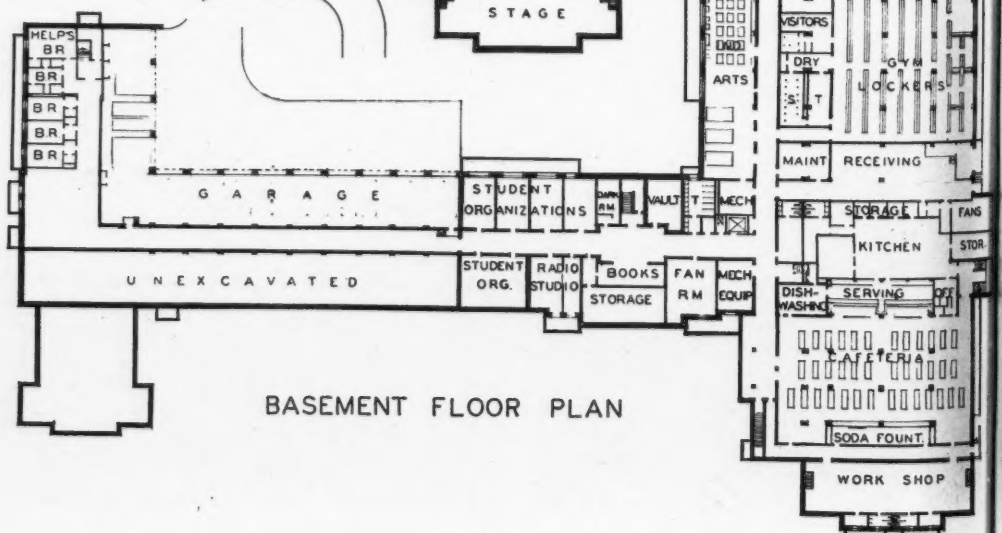
SCALE IN FEET 0 10 20 40 60 80

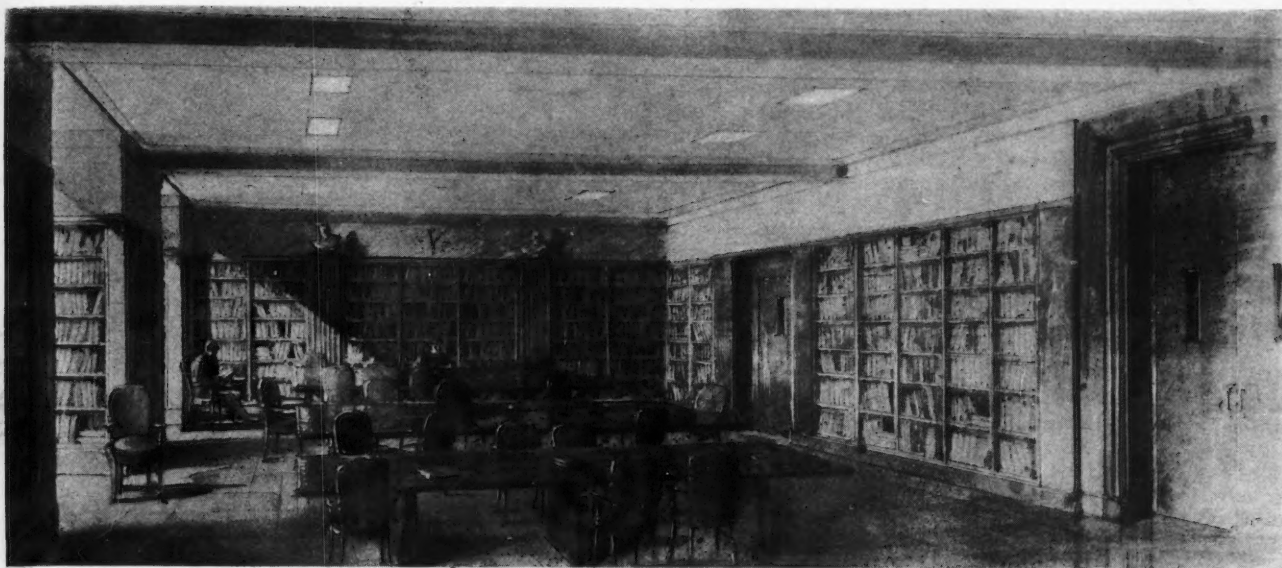
MAIN FLOOR PLAN



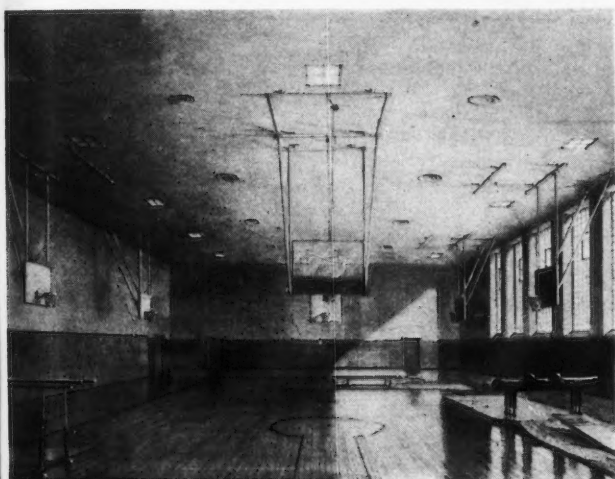
EGGERS & HIGGINS
ARCHITECTS
542 FIFTH AVENUE
NEW YORK CITY

BASEMENT FLOOR PLAN





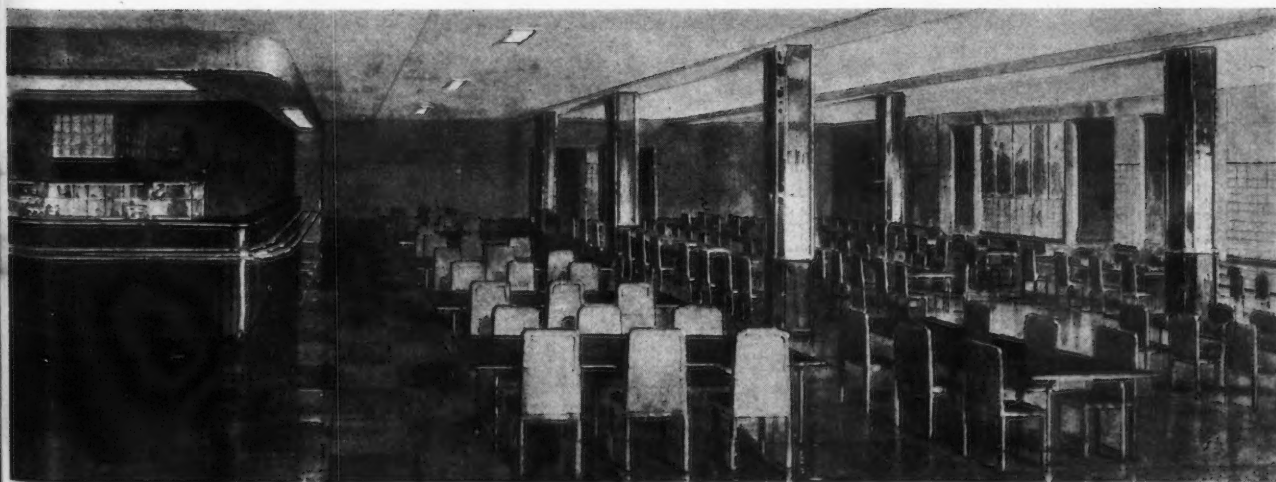
The Library



The Gymnasium



The Auditorium



The School Cafeteria. Note the modern service counter at the left.

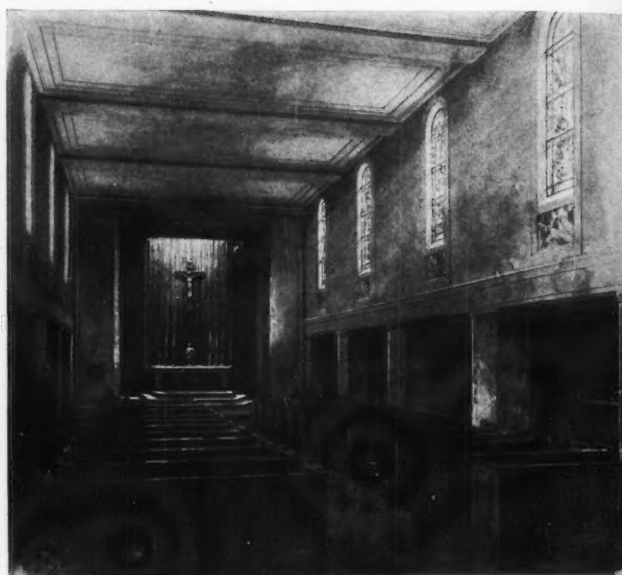
Thus the departments or rooms that may require the moving of heavy or bulky equipment are grouped in or adjacent to the north wing where one large elevator facilitates the transfer of material.

The classrooms will be equipped with movable furniture and provided with display space for visual aids. Thus, when necessary, any room may be used for a special purpose. For the same reason, the special rooms are equipped with cabinets for storing equipment. This provision permits a special room to be used as a regular classroom without danger of damage to its equipment.

A modern feature of the school is the radio classroom in the basement. Programs can be produced and broadcast to any part of the building over the intercommunication system. Radio broadcasts can be recorded and rebroadcast for students or visitors when they are wanted.

Archbishop Stepinac High School is part of the archdiocesan educational expansion program launched recently by His Eminence Cardinal Spellman. Rev. Joseph C. Krug, Ph.D., S.T.D., formerly assistant principal of Cardinal Hayes High School, Bronx, New York City, is the principal of the new school. A group of Viatorian Fathers, and a community of Brothers will join the faculty.

The school will be the most costly building ever erected in the Archdiocese of New York, according to a recent statement of His Excellency Cardinal Spellman, and will be one of the best equipped and most modern school buildings in the New York metropolitan area. Its science laboratories and library will be the finest and best equipped in the area.



The Students' Chapel.

A Workshop in Audio-Visual Education

*George E. Vander Beke, Ph.D. **

IT IS always a problem for any superintendent of schools to provide in-service training for the teachers in his diocese. The summer school sessions are one way of acquainting the Sisters with new developments and techniques in the various subject fields. The publication of educational outlines and courses of study assist the workers in the classrooms. The provisions for extension classes in the late afternoon and Saturday mornings in cities where educational institutions are situated are other training devices. We also find educational conferences with general and sectional meetings running from one to five days as a means used by the superintendent to convey the educational philosophy of the bishop to the workers in the field.

In recent years a new administrative technique has come to the fore, namely, the attendance at workshops. They usually last for more than a week providing the group with a maximum of participation for the period.

In the archdiocese of Milwaukee the writer recently presided at a one-day workshop in audio-visual education. The meeting was attended by more than 160 teachers who took the place of the pupils in a typical classroom situation. The Sisters recited and took the

tests prepared with a unit on Wisconsin.

Through the kindness of Mrs. Roa Kraft Birch of the Photoart Visual Service in Milwaukee, who furnished the use of their auditorium, a delicious luncheon, and the assistance of her efficient staff, one and all felt well repaid for the day spent at this meeting.

The writer assisted in the preparation of the day's work as audio-visual consultant for the archdiocese of Milwaukee. The unit itself was prepared by Mrs. Alice M. Sommerfield, educational expert with the Photoart Visual Service.

Rev. Edmund J. Goebel, superintendent of schools, gave his hearty approval to the project and attended the workshop.

The day began at 9:00 o'clock and closed at 3:30. The unit on Wisconsin was chosen by Mrs. Sommerfield because in 1948 we are celebrating the centennial anniversary of the admission of the state to the United States. As part of the celebration all schools in Wisconsin are planning commemorative programs.

The writer acted as moderator and explained the procedures and purposes of the day's activities. The attention of the group was called to the outline of the unit with the explanation that the day's work was only a small part of the presentation by the teacher and the study by the pupils of the points described in the outline.

WISCONSIN

Aims:

To stimulate an interest in the study of our state, and its history. To establish economical and geographical concepts of our state.

Objectives:

1. To present a graphic picture of the topography and effect on the economical and industrial lives of our people.
2. To help the student understand the relation of the past to the present and future of our state.

Skills:

1. To read and interpret a map
2. To organize material from many sources around one unit
3. To interpret pictures
4. To write and give reports
5. To take notes
6. To illustrate reports
7. To understand the present in the light of the past

Teaching Points:

1. Wisconsin as to size and location
2. Topography and why
3. Geographical location of Indian tribe
4. Early explorers
5. Under French and English rule
6. Early settlers—where from? where settlers?
7. Work of our people (agriculture, dairying, lumbering, mining, manufacture) What? —Where? —Why?
8. Recreation: sports, parks
9. Schools systems
10. Cities (industry — railroad — river — lake)
11. Government

*Registrar and professor of education, Marquette University, and adviser on audio-visual aids to THE CATHOLIC SCHOOL JOURNAL.

12. Folklore of our forefathers (customs, dances, food, songs, tradition). Activities: (1) dressing dolls, (2) learning the dances, (3) prepare food or have some of the Mother's Club prepare foods, (4) singing of folk songs, (5) diorama showing traditions

Activities:

1. Build a bulletin board of famous Wisconsin people.
2. Collect Wisconsin lore for a museum.
3. Choose topic for research and illustrate your talk by using an opaque strip.
4. Collect samples of grains grown in Wisconsin.
5. Make a notebook on trees of Wisconsin.
6. Make a collection of pictures of Wisconsin birds.
7. Make a date line of events in Wisconsin history.
8. Illustrate an opaque strip on a book you have read by a Wisconsin author.
9. Make a map booklet showing our growth and progress through maps.
10. Make a play "Landing of Jean Nicolet and Father Marquette."
11. Compose a poem entitled "My Wisconsin."
12. Draw a large picture of some phase of Wisconsin past, present, or future to hang in our Wisconsin gallery of fame.

Choose one individual activity and work on one group activity. The unit might cover a period as long as a semester's work if the teacher desired to develop the 12 teaching points in the outline. It could be as short as one week depending upon the needs of the class. Attention was called to the aims and objectives of the unit and throughout the day the writer pointed out how any particular pupil activity was planned to develop some objective.

At this stage, Mrs. Sommerfield took over and introduced the film, "Limestone Caverns" produced by Coronet Instructional Films. She explained what the classroom situation would be as to the stage of the outline now reached by the pupils. The need arose from the class discussion and the development of teaching points 2 and 8 of the unit outline.

The viewing of the film preceded the follow-up activities as shown in this summary.

Limestone Caverns

Film — Color — 11 Min.

I. Introduction:

We all like to read adventure stories, and while reading the adventures of "Two Boys in a Cave" in *Our Days and Deeds* reader, several questions were raised.

We debated concerning the location of cave, whether caves existed around here, and what causes caves to form.

This morning we have a film about a cave called the "Cave of the Mounds" at Blue Mound, Wis.

II. Points to observe:

1. How caves are found.
2. Where are most caves found and why?

3. What two ways does ground water work on rock formations?

4. Watch for the following phrases and define them.

5. **Vocabulary:** valleys, strata, stalagmites, spaltercones, fossils, nature's excavator, dissolve, stalactites, helictites, colites, water level, nature's interior decorator

III. Check Test:

1. Several layers of limestone are referred to as
2. An icicle like formation, hanging from the roof of a cave is called a
3. Underground water the limestone layers and formed caves.
4. A is a cone of limestone deposited by water dripping on the floor of a cave.
5. When roofs of caves fall in, in time they form to which there is no outlet.
6. Many caves are now dry because the water has been lowered.
7. The location of the "Cave of the Mounds" is at
8. We can tell the age of some caves because we found in the rocks.
9. Sometimes minerals are dissolved and we find veins of minerals such as which later became a leading industry in the southern part of our state.
10. Caves are sometimes discovered by

IV. Activity:

Make a diorama of a cave showing the strata, stalactites, stalagmites, and spattercones.

Wisconsin Unit: Motivation—Check Test (After First Showing)

Assignment:

Did you know that we had such beautiful places in our own state?

What other places do we have that would make an interesting study? (List on board.)

Yes, there are many beautiful places in our own state that we as young citizens should know.

Let us make a list of things we'd like to know about our state. Then we could organize our list into a sort of an outline.

For instance, do you think we could begin with formation of caves?

1. What did our state look like a great many years ago?
2. What changes have taken place? and why?

The members of the workshops groups took the check test and worked the assignment orally. Mrs. Sommerfield acted as teacher.

Another visual aid, the film strip, was utilized to develop point 6 of the unit outline "Early Settlers—where from? where settlers?"

The strip "Jacques Marquette, S.J." from the "Catholic Pioneers and Builders of America" was shown.

I. Introduction:

This film strip is one of a series which show the important part played by Catholics in discovering and developing America and in fostering the principles of tolerance and religious freedom.

II. Points to observe:

1. How did Father Marquette happen to come to the Great Lake region?
2. How did he learn of the Mississippi River?
3. Who was sent along with him as an explorer?
4. What animals did he see as he reached the Mississippi River?
5. How far down the Mississippi River did he travel?
6. Why did he return homeward before reaching the mouth of the Mississippi River?
7. What great city now stands where Father Marquette built a hut on his return journey?
8. Why did he spend the winter at Green Bay?



The Workshop Audience.



Mrs. Sommerfield and the Opaque Projector.

9. How many miles had he traveled up to the time he spent the winter at Green Bay?
10. What occurred to Joliet after he left Green Bay?

III. Check Test:

1. Father Marquette came from France. T. F.
2. Marquette University in Green Bay is named for Father Marquette. T. F.



Mrs. Sommerfield and Dr. Vander Beke Explaining the Use of the Opaque Projector and Picture Strip.

3. Father Marquette established a mission at Sault Ste. Marie. This was the first permanent settlement in Michigan. T. F.
4. Mississippi means *Father of Waters*. T. F.
5. Joliet was an explorer. T. F.
6. They journeyed all the way by water. T. F.
7. The Indian God was called Manitou. T. F.
8. They had traveled 2500 miles by the time they had returned to Green Bay. T. F.
9. Father Marquette's boat overturned and all the records and maps of the journey were lost. T. F.
10. The state of Wisconsin sent a statue of Father Marquette to the National Capitol. T. F.

IV. Activity:

1. Trace Father Marquette's journey on a map of the Great Lake Region.

The showing of slides and the use of the opaque projector concluded the teaching phases of the day. The last 45 minutes were devoted to an open forum discussion, and Mrs. Sommerfield and the writer answered questions.

As a result of this one-day workshop in audio-visual education, the teachers became aware of the fitness of audio-visual aids for use in the classroom. Many suggestions came from the members of the group concerning the correct usage of these devices. All agreed that the basic criterion for utilization of such aids should be the advantages it has over other pedagogical materials. In other words, a movie, slide, film strip, globe, map, chart, poster, or picture should do better than some other device what we are trying to accomplish if it shall be used.

Those attending this meeting saw many opportunities for using audio-visual aids in other fields than the unit on "Wisconsin."

Father Goebel, the superintendent, felt that this work would bear greater fruit with our children because of a better understanding by the Sisters of this technique.

The Activity Period

(Continued from page 142)

When several children are building together the teacher should check on the personnel of the group. Sometimes a mature child working with less mature children makes for growth. Again it prevents others of the group from doing anything on their own. The teacher's work in the activity period is to study each child in the group and discover how she can best help his growth. No matter in which activity the child engages he should be guided consistently in order that his standards of achievement may be raised. But what is even more important, he should be helped to grow in quiet self-control, in patience with his job, and in co-operation with others.

Care of Materials

Each kindergarten child must be trained in the proper care of material. He must learn to put away blocks, with the teacher's help when necessary or that of other children. Help given should meet the needs of the individual child. If a child is tired or emotionally upset, if the child has not learned at home to have a share in the care of his own toys, consideration must be given. The teacher should try to lead the child to take responsibility for himself in regard to care of the room. But she must not discourage him at the outset. It is a lovely thing to encourage children to share a burden of work with others. If some child has a large sized job of putting away or cleaning to do, the generous child will spontaneously give the needed lift. The skillful teacher can, by commending this generosity, lead many in the group to help others with good will and enthusiasm, until helpfulness becomes a general rule rather than a rare practice.

When a child has painted, he can learn to take the brushes carefully out of the paint so as not to make a mess, wash, dry, and put them away. When he has used paste, he can learn to wash up his table, dry it, empty paper scraps, and return materials to their proper place. If the teacher fails to insist on these fundamentals of room care she is making a mistake. If she fails to place materials where the child can wait on himself, she is increasing her own burden. She is failing to help the child grow in self-reliance. She is wasting for the child valuable time of the activity period. If material is kept where each child can find what he needs and use it day after day, if his use of materials is controlled and guided constructively, it is surprising the growth in skill which takes place in even the less gifted child. There can be no greater joy for the teacher than to watch this growth and to observe the happiness of children in realizing their own development.

(Concluded on page 51A)



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Audio-Visual Aids: A Cooperative Service

Evaluation of Audio-Visual Aids

George E. Vander Beke, Ph.D., Compiler

THE following evaluations are the judgments of teachers forming a National Committee sponsored by THE CATHOLIC SCHOOL JOURNAL. It is hoped that this service will provide the Catholic schools with a list of suitable materials in the field of audio-visual educational aids. These appraisals are the findings of the teachers reporting them and it is assumed that the ratings given are influenced by subjective factors found in any rating system. The use of the *P* (poor) rating will be subject to review by the compiler of these evaluations.

X. Colonial Children

35 min. film strip. Encyclopaedia Britannica Films, 20 North Wacker Drive, Chicago 6, Ill. Sale \$3. Black and white.

Contents. Reproduces, with authentic settings and costumes, the daily activities, costumes, and self-sufficiency of a New England colonial family. Describes children's self-education and play; demonstrates home handicraft work.

Appraisal. A well-planned story.

Utilization. In all grades. Will make the children realize how difficult the lives of our pioneers were. It may surprise some of the pupils to find out that the things they now take for granted are the result of many trials and hardships. An alert teacher will get fine reactions from these frames.

X. French Canadian Children

35 min. film strip. Encyclopaedia Britannica Films. Sale \$3. Black and white.

Contents. Reveals winter activities of a typical French-Canadian farm family. Depicts children at home and at school, and shows such adult activities as rugmaking, ice harvesting, and maple sugar refining.

Appraisal. Clear pictures and interesting material.

Utilization. In all grades. In the lower grades these frames can be used for language work. In the middle and upper grades the social and religious lessons of home life can be discussed. The lack of family prayer in many homes should be mentioned.

X. Eskimo Children

35 min. film strip. Encyclopaedia Britannica Films. Sale \$3. Black and white.

Contents. Relates how extreme weather and remoteness influence home and community life of Eskimos on an Alaskan island. Depicts manners, customs, food, clothing, shelter, recreation, and handicrafts.

Appraisal. A fine portrayal.

Utilization. In all grades. The teacher will compare the Eskimo children with her pupils. How many wish they were Eskimos? Why? Why not? Are these people of Alaska less happy than we are? Do they miss our automobiles, streetcars, newspapers? Tell the class about the missions among the Eskimos.

X. Navajo Children

35 min. film strip. Encyclopaedia Britannica Films. Sale \$3. Black and white.

Contents. Traces daily activities of a Navajo Indian family at home and during its annual migration. Reveals children and adults at home tasks, playing games, planting, shearing sheep, and weaving rugs.

Appraisal. An excellent medium for the study of our American Indians.

Utilization. In all grades. This should provoke a discussion of the lot of the Indians in the United States. You probably have talked about the Indian missions before and conducted projects on Indian life.

X. Mexican Children

35 min. film strip. Encyclopaedia Britannica Films. Sale \$3. Black and white.

Contents. Follows a typical Mexican boy and girl as they help with home duties, play with pets, attend village school, visit father at work in the fields, and attend a colorful fiesta.

Appraisal. These frames run as a companion slide film to the movie "Mexican Children." An excellent selection.

Utilization. For all grades. Will provide an excellent stimulus for work in the language period.

X. Children of Holland

35 min. film strip. Encyclopaedia Britannica Films. Sale \$3. Black and white.

THE RATING CODE

(X) An excellent device, closely related to teaching needs, one that will be continually useful.

(G) A good device, one that may be used, but generally supplementary in nature.

(P) A poor device, one that would have little or no value in teaching. Distorted facts are included.

The Committee will not approve any films dealing with faith, morals, or religion which have not been approved by the proper ecclesiastical authorities at the time of production.

Contents. Portrays home life, environment, and activities of a Dutch farm family. Children perform daily chores, visit windmill, attend school, and travel to near-by city. Reveals typical habits, customs, and dress.

Appraisal. A fine slide film.

Utilization. In all grades. A fine opportunity to develop understanding of foreign people. Our 100 per cent Americanism is not perfect.

X. Children of Switzerland

35 min. film strip. Encyclopaedia Britannica Films. Sale \$3. Black and white.

Contents. Describes activities and customs of a Swiss mountain family. Brother and sister visit village shops and climb mountain with mother to visit father and brother tending cattle and making cheese.

Appraisal. Beautiful photography and well prepared.

Utilization. In all grades. A basis for a better knowledge of Switzerland. If desired, stories,

records, and photographs could be prepared for an extensive project. There is a wealth of material on the Swiss people.

X. Children of China

35 min. film strip. Encyclopaedia Britannica Films. Sale \$3. Black and white.

Contents. Reveals home and village life in Western China; children at home, school, and play; adult home and vocational activities; ancient traditions; unique customs; food utensils; and dress.

Appraisal. A fine portrayal of a much misunderstood people.

Utilization. In all grades. We have here a very old civilization, very different from ours. The Chinese have rich traditions and their customs center around this fact. A study of their living conditions affected by density of population, climate, geographical features, and commerce should provide a better understanding of the work of our missions in Asia.

X. The Fluff Bird

Recording, 10 in., 78 rev. 2 records. Guardian Records, 145 East Fifth St., St. Paul 1, Minn. Sale \$2.75 per album.

Contents. The Fluff Bird is the first of a series of records in the Angel Wing Stories, produced by George Gingell. The original story and lyrics are by Florence J. Mahoney and Mary I. O'Connor. The musical score is by Mary T. O'Shea. Fluff Bird is played by five-year-old Alma Curley, currently appearing on the NBC program "Cross Country in a Bus." Jimmy the Donkey is portrayed by George A. Gingell. Rosemary Murell, age 13, sings the original songs of Fluff Bird. Albert Finelli of Station WOR plays the organ background. Peter Hromchak, of Station WMON, Montgomery, W. Va., is the narrator.

The story tells about Angel Wing, a little Fluff Bird, and her friend, Jimmy the Donkey. They follow the Star of Bethlehem on the first Christmas night. The adventures of these two new characters of storyland will entrance preschool and primary grade children. This is the story of Christmas told simply and beautifully by easy-to-follow narration and dialogue plus original music and songs. A booklet containing the complete story accompanies the album.

Appraisal. The little children will like this Catholic Christmas story.

Utilization. In the primary grades. Discuss the story before and after playing the records.

X. The Stations of the Cross

35 min. film strip. Catholic Visual Education, 149 Bleecker St., New York 12, N. Y. 32 frames. Sale \$5. Color.

Contents. The story of each station is told on the same frame with the full-color picture of the station. A graphic application of the lesson to be learned and a simple little prayer are combined in another frame.

Appraisal. This is a beautiful strip. The explanation and prayers are most appropriate.

Utilization. In First Communion classes, the primary grades, and adult convert classes. The teacher will find these a distinct help.

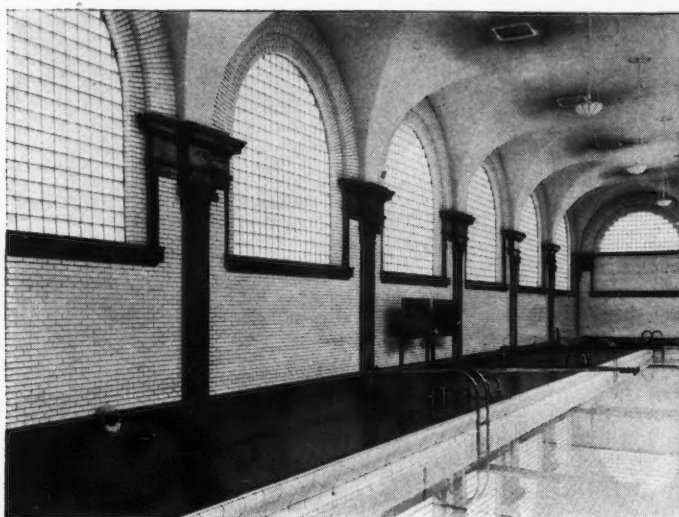
X. The Way of the Cross

35 min. film strip. Catholic Visual Education. 18 frames. Sale \$3.75. Color.

Contents. Each frame is illustrated with the Stations of the Cross with a simple explanation of the station. Each frame also contains a short prayer that the students can recite together. The text matter is a practical application to the Stations of the Cross.

Appraisal. An excellent and practical teaching device.

(Concluded on page 16A)



CONTRACTOR, J. I. BARNES CONSTRUCTION CO., CULVER, IND.

This beautiful pool at Culver Military Academy is daylighted with panels of Insulux Glass Block. Excessive moisture condensation and cold drafts are eliminated. Insulating action of Insulux cuts heating costs, too.



ARCHITECTS, EGGERS & HIGGINS, NEW YORK, N. Y.

No wire guards are necessary over daylighting source in New York's Cardinal Hayes High School gym. Insulux Glass Block is strong, durable, permanent.

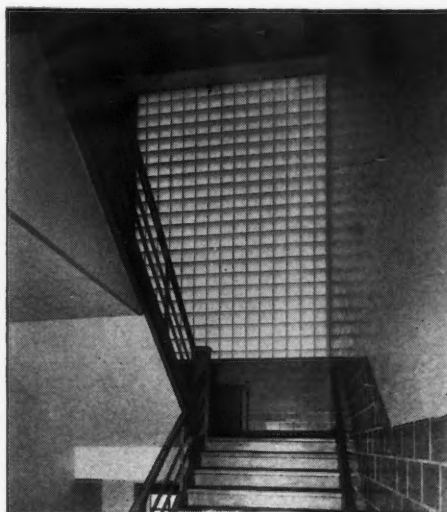
Insulux brings daylight to recreation hours, too!

MANY of the country's leading educators are well acquainted with the benefits of Insulux Glass Block daylighting. They have discovered through experience that Insulux *controlled* daylighting is ideal for classrooms and study halls.

But Insulux's usefulness isn't limited to the precincts of the classroom. This remarkable building material has many qualities which make it adaptable to other school uses, as well. It is especially well suited to use in gymnasiums and swimming pool enclosures.

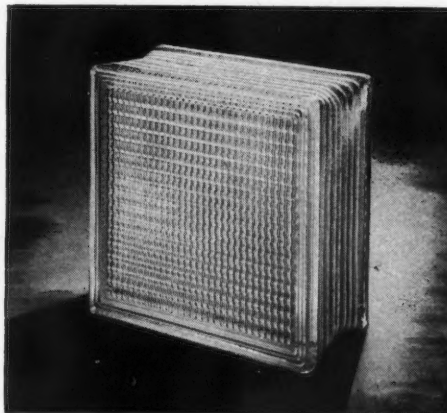
Insulux Glass Block brings daylight without sacrifice of privacy, reduces transmission of noise, and furnishes a high degree of insulation. It reduces health-endangering drafts and moisture condensation. Panels of Insulux are strong and durable, easy to keep clean and sanitary.

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ARCHITECTS, RUSSELL ENGINEERING CO., DETROIT, MICH.

Insulux brings safety to this stairway at Little Flower Academy, Berkeley, Michigan. Adequate daylight plus strength reduces dangers of between-classes rush.



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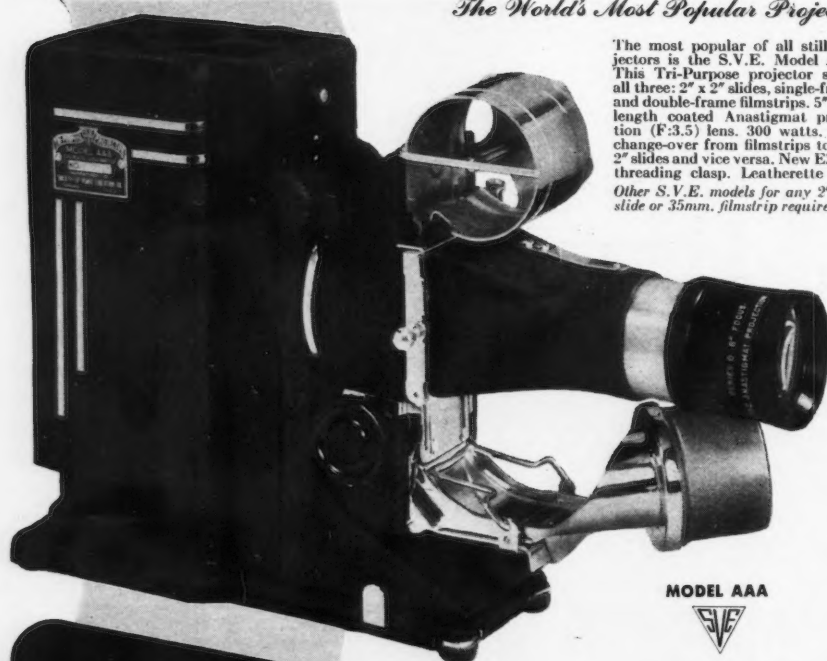
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The most popular of all still projectors is the S.V.E. Model AAA. This Tri-Purpose projector shows all three: 2" x 2" slides, single-frame, and double-frame filmstrips. 5" focal length coated Anastigmat projection (F:3.5) lens. 300 watts. Easy change-over from filmstrips to 2" x 2" slides and vice versa. New EZ film threading clasp. Leatherette case. Other S.V.E. models for any 2" x 2" slide or 35mm. filmstrip requirement.

MODEL AAA



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In the three fields where quality of projection is best understood . . . and most essential . . . the overwhelming preference is for S.V.E. projectors. Over 91% of all still projectors in the nation's schools, churches, and industrial firms are S.V.E. projectors. This is convincing proof . . . from the experts . . . of S.V.E. superiority.

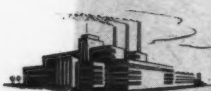
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Audio-Visual Aids

(Concluded from page 14A)

Utilization. In the upper grades. The pupils will apply the lessons of the Way of the Cross to their daily lives. Their power of association is developed and through this directed practice, they build up a strong moral consciousness which has a direct and close relationship to their knowledge of religious truths.

X. The Seven Sacraments

35 min. film strip. Catholic Visual Education. 35 frames. Sale \$5. Color.

Contents. This strip is an integrated story of the child's spiritual life. It is a careful and continuous explanation of the sacraments. It takes illustrations from the child's daily life to show

him the deep significance of the seven means to God's grace.

Appraisal. A most excellent means for the development of Catholic action.

Utilization. In the primary grades. The teacher will explain each frame and develop the application with her group. The children will be able to add their own experiences to the discussion.

G. The Diocesan Priesthood

35 min. film-strip. The Declan X. McMullen Co., 225 Broadway, New York 7, N. Y. 46 frames. Black and white.

Content. This is the story of God's priests. It is the story of how boys and young men think of becoming priests, their course of training, their work after ordination.

Appraisal. This film could be improved. There are only two frames with textual material.

Utilization. In high schools. The teacher will

need to do a good deal of explaining and amplifying of the frames.

G. The Religious Priesthood

35 min. film strip. The Declan X. McMullen Co. 51 frames. Black and white.

Contents. This is the story of the religious priesthood. The film shows what some religious priests have done in the past, what they are doing.

Appraisal. A very wide and broad presentation. There are only three frames with texts. A caption on each frame would improve the film very much.

Utilization. In religious vocations conferences. May be used in a general assembly program to be followed by discussions by the representatives of some religious orders.

G. The Teaching Brother

35 min. film strip. The Declan X. McMullen Co. 50 frames. Black and white.

Contents. This is a story of teaching Brothers. Who become teaching Brothers? What kind of training do they receive? What kind of work does a teaching Brother do?

Appraisal. Lack of captions on the frames require oral presentation by the teacher. This takes away discussion time.

Utilization. In high schools.

G. The Sisterhood

35 min. film strip. The Declan X. McMullen Co. 58 frames. Black and white.

Contents. The Sisters of twenty-eight religious orders co-operated in the production of the film. It shows the postulant, novice, and nun in the various steps of their preparation. It presents the various activities of the several communities.

Appraisal. More titles would help.

Utilization. In upper grades and high schools.

X. The Three A's

16mm., sound, 20 min. British Information Services, 360 N. Michigan Ave., Chicago 1, Ill. Rental \$2. Black and white.

Contents. Age, Ability, and Aptitude, the Three A's, are carefully considered by teachers in England's new modern schools, to insure that each student receives the education most suited to his needs. Made for the British Ministry of Education, this film shows how the modern schools co-ordinate classroom studies with practical experience, so that the children learn to apply their knowledge to the demands of everyday life.

Appraisal. A very fine portrayal of a progressive school system. The theoretical and the practical knowledges are combined into skills and attitudes.

Utilization. In grades, high schools and colleges. The grade children will be interested in the studies of the English pupils. The older students in our schools will look at the social, economic, and moral aspects of the movie.

X. Coal Crisis

16mm., sound, 22 min. British Information Services. Rental \$2. Black and white.

Contents. The film emphasizes the importance of coal to the future of Britain. The coal fields of Britain have untapped reserves which can last for more than the next 100 years. The legacy of labor difficulties and the problem of attracting miners back into the industry that they had grown to distrust are all problems which the coal board has to face, for the success or failure of Britain's fight for economic survival depends on coal. Ending on a note of confidence, the film states that since the beginning of 1946 recruiting has gone up and the output of coal has mounted slowly but steadily.

Appraisal. A fine social and economic movie. The facts are well presented and the picture gives a frank statement of the coal situation.

Utilization. In high schools, colleges, and adult groups. Will give a better understanding of a vital British problem and one which affects our American conditions of living.



Al Esper

CHIEF OF TEST DRIVERS,
FORD MOTOR COMPANY, says:

"We've tested the new 1948 Ford School Bus Safety Chassis from grille to rear axle, and PROVED its exceptional Safety, Economy and Endurance."

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Down below, where it doesn't show, the rugged stamina of this greatest School Bus chassis in Ford history provides enduring security to your pupils' lives and your taxpayers' dollar. The two heavy Drive Shaft Safety Guards, the hand brake guard, the outboard, heat-shielded, 30-gallon Safety fuel tank, the extended exhaust tailpipe, are PLUS PROTECTIONS. New, easy-action springs, new wider tread, new braking efficiency, new steering ease and short turning radius, and your choice of TWO new, thriftier, Ford engines—V-8 or Six—add up to the stand-out School Bus BUY of the industry. Let your friendly Ford Dealer show you.

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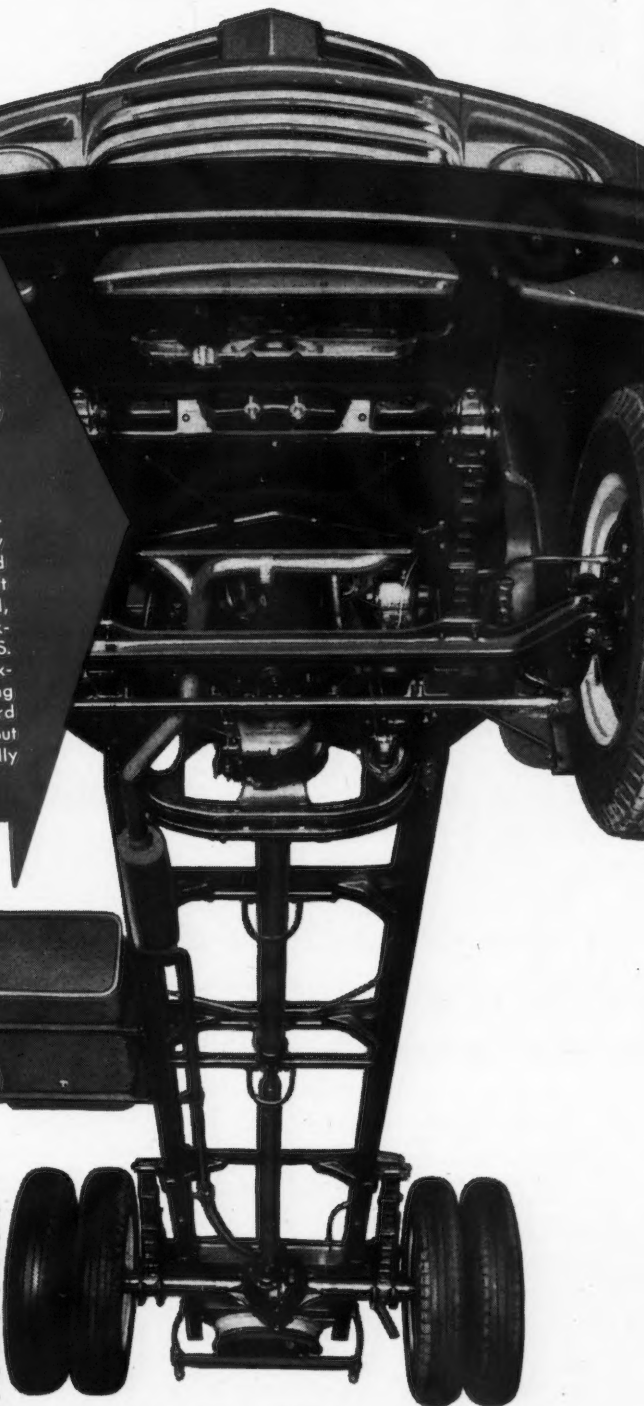
—W. O. Cain, Supt., Sumter County, S. C.

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—J. L. Goins, Supt., Cheyenne Public Schools Cheyenne, Wyo.

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"Webster's Dictionary definition of word 'Bonus'—'Something given in addition to what is usual or strictly due.'"



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In the air . . . on shipboard . . . on the railroad diner . . . in the hospital . . . in the tea room . . . Sexton individual tea service enjoys unparalleled popularity. Sherman Exquisite Blend satisfies the discriminating taste of the tea drinker—notably exacting. There is scarcely another place in your entire cuisine where so little can mean so much to your guest's pleasure.



Catholic Education News

PERSONAL ITEMS

Returns From Europe

REV. ERNEST ZIZKA, O.S.B., of St. Procopius College, Lisle, Ill., a former U. S. army chaplain, has returned from a five-month tour of Europe during which he visited Austria, France, Germany, and Czechoslovakia. In the latter country he gave 70 lectures on Christian democracy and on Catholic life in the United States.

Visitor From Rome

REV. JOSEPH BOSIO, S.J., head of the department of biology at the Gregorian University in Rome, is visiting the most noted universities and colleges in this country to compare the work done in biology with that of his own university.

Supreme Court Lawyer

REV. FRANCIS J. POWERS, C.S.V., professor of political science at Gannon College, Erie, Pa., and a candidate for a doctorate in Sacred Jurisprudence at the law school of the Catholic University of America, has been admitted to practice law before the United States Supreme Court.

AD MULTOS ANNOS

Brother Renews Vows

BROTHER GODDARD WOLFF, O.F.M.CAP., infirmarian at St. Lawrence College in Mt. Calvary, Wis., since 1944, celebrated his silver jubilee as a Capuchin on January 12. He was born in Germany in 1898, and entered the order of Friars Minor Capuchin at Detroit in 1923.

Observes Jubilee

BROTHER JAMES MASON, C.F.X., teacher of

chemistry at St. Xavier High School in Louisville, Ky., celebrated his silver jubilee Feb. 1.

Marks Silver Jubilee

SISTER DE SALES (Tierney), of St. John's General Hospital, North Side, Pittsburgh, Pa., celebrated the silver jubilee of her profession as a member of the Sisters of Divine Providence January 29. Sister De Sales has taught in St. Mary's School, McKees Rock; St. Mary's, Sharpsburg; St. Ambrose's, Spring Hill; and St. Joseph's, Braddock.

APPOINTMENTS AND HONORS

Named Rhodes Scholar

GERIN-LAJOIE, 20-year-old former student of St. Stanislaus College in Montreal, Canada, is one of the two Quebec students who have been selected as Rhodes scholars this year.

Plaque Honors Teacher

A bronze memorial plaque in honor of the late DR. GEORGE F. MURRAY, instructor for more than 20 years at St. John's University and Brooklyn Academy in Brooklyn, was presented to the institution by the faculty and students.

N.C.W.C. Department Head

ARCHBISHOP-ELECT FRANCIS P. KEOUGH of Baltimore has been named episcopal chairman of the education department, National Catholic Welfare Conference. He succeeds ARCHBISHOP JAMES H. RYAN of Omaha, who died in December.

Named to Science Post

REV. JOHN R. CORTELYOU, C.M., zoology professor at DePaul University, Chicago, Ill., was named new permanent secretary of the Catholic Round Table of Science at its annual meeting, held in conjunction with the Chicago convention of the American Association for the Advancement of Science.

Father Cortelyou succeeds REV. ANSELM KEEFE, O.PRAEM., of St. Norbert's College, West De Pere, Wis., who had been permanent secretary of the organization for 19 years and who announced his resignation at the meeting. The club has been under the guidance of Father Keefe since its inception in 1928.

Wins Radio Award

ROSE ELLEN MUDD, a student at Sacred Heart Academy, Missoula, Mont., won one of four prizes in a nationwide contest for high school students for having written and voiced the best five-minute broadcasts on "I Speak for Democracy."

Pope Wins French Academy Medal

Formal notice of the action of the French Academy in unanimously conferring its grand medal of the French language on His HOLINESS POPE PIUS XII, for the latter's proficiency in the French language, has been conveyed to the Pontiff by the Apostolic Nuncio to France, Archbishop Angel Giuseppe Roncalli, who was present at the meeting of the Academy at which the award was announced.

Appointed Vicar Apostolic

REV. LAURENT TETRAULT of the White Fathers of Africa, recently named Vicar Apostolic of Bukoba in Equatorial Africa, is a native of St. Malo, Manitoba, and studied at St. Boniface College.

Named Grand Prior

The Holy See has named REV. MIKULAS RUSSNAK, educator, and theological scholar, to be grand prior of the chapter of canons attached to the Ruthenian Rite See of Presnov in eastern Slovakia. Father Russnak is the author of a great number of treatises on Eastern Rite culture.

Irish Archdeacon

VERY REV. P. CANON CARR, P.P.V.F., has been

(Continued on page 21A)

Catholic Education News

(Continued from page 18A)

appointed by His Holiness, Pope Pius XII, to be archdeacon of the Raphoe Cathedral Chapter.

Canon Carr, a native of Fanad, is a well-known educator, writer, and lecturer. He was on the teaching staff of All Hallows' College and later president of St. Eunan's College.

Receives Preacher General Degree

REV. LEO L. FARRELL, O.P., born at Chamberlin, South Dakota, in 1887, received the preacher general degree awarded by the Dominican Order in New York, January 22. Father Farrell is a graduate of St. Thomas' College, St. Paul, Minn., and is stationed now at St. Catherine of Siena priory in New York.

Appointed Editor

REV. RICARDO W. FERNANDEZ, S.J., has been appointed associate editor of the *Messenger of the Sacred Heart*, Jesuit devotional magazine.

China Honors Priests

The Chinese Government has awarded the victory medal to five members of the faculty of Aurora University in Shanghai conducted by the French Jesuits. Four of those decorated are priests, REV. FATHERS GEORGES GERMAIN, ANDRE GAULTIER, MICHEL VITTRANT, and JOSEPH AUDIC. The fifth is a layman, DR. HOANG TCHANG-FONG, professor of physics.

The Victory Medal is a decoration created after the war for outstanding services rendered during the years of occupation and resistance.

Award for Archbishop Ritter

ARCHBISHOP JOSEPH E. RITTER of St. Louis was named among the winners of the Thomas Jefferson Prizes for the Advancement of Democracy during 1947 by the Council Against Intolerance in America.

Brother Honored by Pope

For 15 years BROTHER JAMES SANMIGUEL, C.M.F., has been working quietly to help the Panama and Chinese missions through his activities as a stamp dealer. In recognition of this work, he received from His Excellency Joseph Preciado, C.M.F., of Panama, the special blessing of the Holy Father for himself and for those who made his work possible.

Hispanic Institute Award

On February 4, the Cervantes Medal of the Hispanic Institute of Florida was awarded to REV. FATHER MAYNARD GEIGER, O.F.M., archivist of the Old Mission of Santa Barbara, Calif. The medal is bestowed each year on the person who has fostered friendly relations among Spanish, Portuguese, and English speaking peoples in the fields of history, literature, or civic affairs.

Youth Department Head

REV. DR. JOSEPH EUGENE SCHIEDER has been named director of the youth department of the National Catholic Welfare Conference, it was announced in Washington, D. C., by Archbishop Richard J. Cushing of Boston, episcopal chairman of the department.

Gets Youth Award

BROTHER CHARLES AUSTIN, F.S.C., has received from Cardinal Spellman, Archbishop of New York, the Catholic Youth Organization's "Club of Champions Award" for outstanding service to the youth of America. He is director of Lincoln Hall at Lincolnale, N. Y.

San Francisco Editor

FATHER WALTER J. TAPPE, once on the Washington staff of N.C.W.C. News Service, has been appointed editor of *The Monitor*, archdiocesan newspaper, to succeed Bishop Hugh A. Donohoe, recently made auxiliary of the San Francisco see.

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THE LENGTH AND BREADTH
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first choice is for
Standard
PROGRAM SYSTEMS!

A *Standard* Program System will do two important things for your school: its operation is so fool-proof it will entirely eliminate class-change confusion; it is so economical to maintain it will greatly reduce normal school-running costs.

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There is a *Standard* Field Engineer close by who will gladly tell you, at no obligation, more about what *Standard* Systems can do. It will pay you to get in touch with us.

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Standard PROGRAM SYSTEMS

Society Honors Theologians

Five distinguished United States and Canadian theologians have received the Cardinal Spellman Award of the Catholic Theological Society of America for 1947, for excellence in theological research.

Those honored were: REV. DR. FRANCIS J. CONNELL, C.Ss.R., and REV. DR. IMMANUEL DORONZO, O.M.I., of the Catholic University of America; REV. DR. GERARD YELLE, S.S., of the Grand Seminary, Montreal; REV. DR. WILLIAM R. O'CONNOR, of St. Joseph's Seminary, Yonkers; and REV. DR. JOHN COURTNEY MURRAY, S.J., of the Jesuit Scholasticate, Woodstock, Md.

Named Vice-President

REV. MAX BARNETT, S.J., dean of the college of liberal arts, has been appointed vice-president of Marquette University in Milwaukee, Wis.

Wins Magnificat Medal

MRS. HENRY MANNIX of Brooklyn, N. Y., president of the National Council of Catholic Women and American representative on the governing board of the International League of Catholic Women, is the first winner of the Magnificat Medal awarded by Mundelein College, Chicago.

A graduate of Manhattanville College of the Sacred Heart, New York, Mrs. Mannix is the wife of an attorney and the mother of nine children. In 1945 Fordham University awarded her an honorary degree of doctor of laws as a "wholehearted apostle of Catholic Action, who has manifested to the world in her life and works her Catholic faith and education."

Awarded Louvain Doctorate

HIS EMINENCE FRANCIS CARDINAL SPELLMAN
(Continued on page 22A)

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Catholic Education News

(Continued from page 21A)

was one of three cardinals awarded the honorary degree of doctor of theology by the University of Louvain in Antwerp, Belgium, at ceremonies in which the canon of the theological faculty expressed a desire to see Louvain's American College restored.

Receives Medal for Heroism

SISTER MARY BRIGETTA, a Servite Sister at St. John Berchman's Church in Providence, R. I., has been awarded the American Legion Medal for Outstanding Heroism for saving the life of a 12-year-old girl whose dress caught fire while she was lighting candles in the church. The nun was burned severely while smothering the flames with her robe.

Woman Is German Education Head

FRAULEIN CHRISTINE TEUSCH, chairman of the women's committee and of the committee on education of the Christian Democratic Union for the British Zone of Germany, has been appointed Minister of Education and Cultural Affairs in the government of Northern Rhineland-Westphalia. She is the first woman to serve in any of the cabinets in the Western occupation zones of Germany. Miss Teusch's former activities include work as president of the Catholic Women's Teachers' Association in Germany.

REQUIESCANT IN PACE

BROTHER GAUDENS DUFFNER, C.S.Sp., 90, a member of the Congregation of the Holy Spirit for 57 years, was buried Jan. 9 from Duquesne University, Pittsburgh, Pa.

REV. SIMON SARASOLA LIZARRIBAR, S.J., noted Jesuit meteorologist who predicted cyclones and hurricanes in Cuba, died recently in San Sebastian, Spain.

MOTHER ALBERTINE, former provincial of the Sisters of St. Mary of Numur, died, Dec. 25, at St. Joseph's Academy, Lockport, N. Y. She was organizer of Our Lady of Victory College, Fort Worth, Tex.

SISTER M. ATHANASIA REINHART, C.S.J., was buried, Jan. 9, from Nazareth Convent, Pittsford, N. Y. She joined the Congregation of St. Joseph in 1887.

VERY REV. A. L. ZINGER, C.R., former provincial of the Resurrectionists, died in Kitchener, Quebec, Jan. 18.

SISTER M. FRANCIS JEROME, C.S.C., of St. Mary's College, Holy Cross, Ind., died recently at the age of 71. She was head of the department of classical languages from 1922 to 1946 and vice-president of the college until 1947.

REV. HENRY J. DE LAAK, S.J., died recently in St. Louis at the age of 89. He taught mathematical physics at St. Louis University from 1895 to 1929.

BROTHER FRANCIS DE SALES, C.S.C. (ROBERT CULLINAN), for 30 years a teacher at Austin, Tex., died Jan. 13 at Notre Dame, Ind.

BROTHER AIDAN O'REILLY, C.S.C., provincial archivist of the Brothers of the Holy Cross and assistant professor of English at the University of Notre Dame, died, Feb. 19, at the age of 70.

REV. ROBERT BROWN, S.J., former prefect apostolic of the Zambesi Mission, South Africa, died recently at St. Ignatius College, Stamford Hill, London, at the age of 70. At one time he worked in Manila, P. I.

SISTER M. MARK, B.V.M., a member of the Congregation of the Sisters of Charity, B.V.M., for almost 68 years, was buried, Jan. 27, from Mt. Carmel, Dubuque, Iowa.

SISTER M. EMELINE, B.V.M., associated with Clark College, Dubuque, Iowa, for more than 28 years, died, Jan. 16.

REV. THEODORE J. SCHULTE, S.J., died, Jan. 15, at Regis College, Denver, Colo., at the age of 67. Father Schulte, a double amputee confined to a wheelchair for the past eight years, wrote cheering letters to others in comparable situations until the correspondence grew to include thousands of letters each year.

SISTER BENA O'SULLIVAN, C.S.J., died in Minneapolis, Jan. 18, at the age of 64. She was born in Ireland and joined the Congregation of St. Joseph in 1907. She taught music in several schools in Minnesota.

MOTHER MARIE TERESA SEYMOUR of the Religious of the Sacred Heart at Maryville College in St. Louis, Mo., died only six days after celebrating her 100th birthday. Born of non-Catholic parents, Teresa joined the Church at the age of 22 and entered the novitiate at the age of 30.

SISTER ZITA STRAPINAS, of the Sisters of St. Francis at Mount Providence, South Hills, Pa., died, Jan. 16.

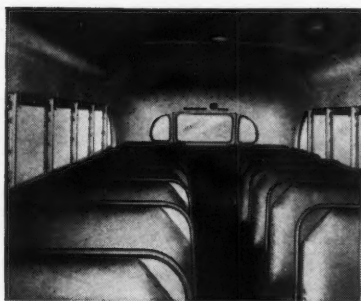
(Continued on page 24A)



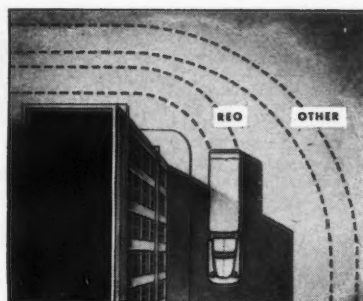
Kindergarten Children Play "Silent Night" at the Christmas Crib. Mt. Mercy Academy, Grand Rapids, Michigan, Conducted by Sisters of Mercy.



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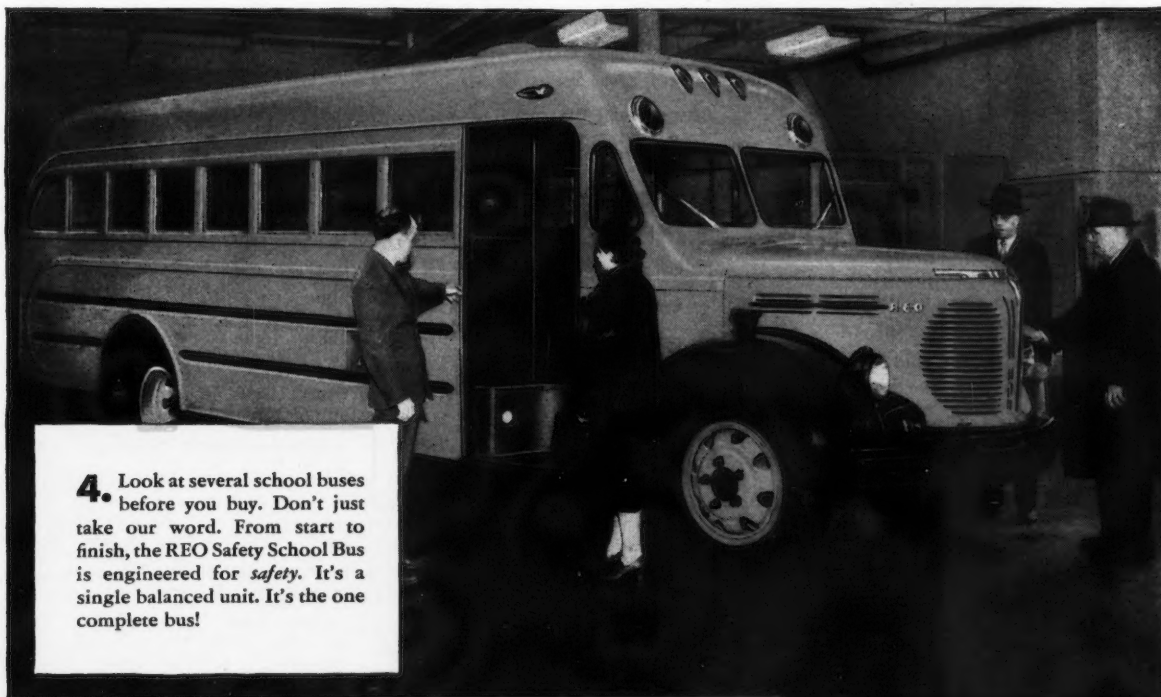
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Catholic Education News

(Continued from page 22A)

MOTHER AGNES MCGOWAN, R.S.C.J., died, Jan. 6, at the Academy of the Sacred Heart, New Orleans. She had been a religious for almost 70 years.

SISTER M. MARTHA, of the Order of Mercy, died, Jan. 6, at the mother house of her order, in Troy, N. Y. Born at Rochester, she entered the order in 1897.

SISTER M. MECHTILDE, of the Sisters, Servants of the Immaculate Heart of Mary, died at Villa Maria Infirmary, Wernersville, Pa., Dec. 27, in the 65th year of her religious life.

REV. GEORGE F. JOHNSON, S.J., professor of classics at St. Peter's College, Jersey City, N. J.,

for the past 16 years, died, Jan. 8, in Teaneck, N. J. An eminent classical scholar, he taught at Fordham and Georgetown and at the Jesuit house of studies, St. Andrew-on-the-Hudson, Poughkeepsie.

SISTER EUGENIA CLARE, 66, for the past five years superior at Immaculata Junior College at Washington, died, Feb. 6, in Sisters of Providence Convent, St. Mary of the Woods College, Terre Haute, Ind.

SISTER ST. ANDREW McDONALD, C.S.J., for more than 40 years a teacher in the parochial schools of the Archdiocese of St. Paul, died, Jan. 30.

SISTER M. SOLANO MCKENNA of the Congregation of the Sisters of St. Joseph, died at the mother house in Brentwood, N. Y., Jan. 31, in the 42nd year of her religious life.

MOTHER MARY BERNARD, for 56 years a member of the Institute of the Blessed Virgin, died at Loretto College School, Toronto, Canada, at the age of 75. For the past 12 years she had been editor of *The Rainbow*, official magazine of the Institute.

REV. WILLIAM R. CONNOR, C.S.C., 83, one of the best informed authorities on the rituals of the Catholic Church, was buried from Sacred Heart Church, University of Notre Dame, early in February. Father Connor served as master of ceremonies at all religious functions at Notre Dame for many years.

REV. DEMETRIUS B. ZEMA, S.J., 62, head of the department of history at Fordham University and an outstanding scholar in the field of medieval history, died, Feb. 1.

SISTER M. EDITHA MARTIN, O.P., of St. Clara Convent, Sinsinawa, Wis., was buried, Feb. 1. She had been a religious for 26 years.

MOTHER M. IGNATIUS SULLIVAN, O.S.U., died at Villa Maria Academy, Frontenac, Minn., Feb. 2. She became an Ursuline in 1896 and spent her entire religious life teaching at Villa Maria.

SISTER M. TERESA, who entered the Sisters of St. Francis in Toledo 56 years ago, was buried, Feb. 12, in the convent cemetery in Rochester, Minn.

SISTER M. ALOISEA was buried, Feb. 20, from the mother house of the Sisters of the Holy Family of Nazareth, Torresdale, Pa.

SISTER AGNES LOUISE of the Sisters of Notre Dame de Namur died in Santa Clara, Calif., Feb. 12.

SISTER MELANIA was buried from St. Ann's Academy, Wilkes Barre, Pa., Jan. 24. After being graduated from this academy more than 50 years ago, Sister Melania joined the Sisters of Christian Charity and spent her entire religious life teaching music at her own alma mater.

SISTER M. HILDEGARDE MCBRIDE, a Presentation Sister for 49 years, died recently and was buried from Mt. Loretto Convent, Dubuque, Iowa.

BROTHER E. PIUS, F.S.C., former provincial of the Christian Brothers in Baltimore Province, died, Feb. 12, in Philadelphia. He served as director of the Christian Brothers novitiate at Ammendale from 1924 to 1927.

REV. JOHN B. CREEDEN, S.J., 77, president of Georgetown University from 1918 to 1924 and founder of its foreign service school, died in Boston where he had established the school of law for Boston College.

BROTHER CASSIAN MARCELLUS, F.S.C., director of De La Salle Institute, Newport, R. I., died recently. He had held several administrative positions in schools and colleges.

SISTER MARY ROSA BURKE, O.P., died in Sinsinawa, Wis., Feb. 15, in her 52nd year of religious profession. She taught music in several Wisconsin schools.

SISTER MARY LOYOLA (DUFFY), a member of the Sisters of St. Joseph for the past 32 years, died, Feb. 1, at Pittsburgh, Pa. She had been a teacher throughout her religious life, having served as principal of St. Canice, Knoxville, and Annunciation School, North Side.

SISTER M. PRAXEDES (SMITH), O.S.F., a religious for 31 years, was buried, Feb. 10, from the mother house of the Sisters of St. Francis, Mt. Alvernia, Millvale, Pa.

BROTHER BONAVENTURE JAMES, oldest Christian Brother in the United States, died at Barrytown, N. Y., Feb. 4. He was born in New York City in 1861 and joined the Christian Brothers in 1879.

(Continued on page 26A)

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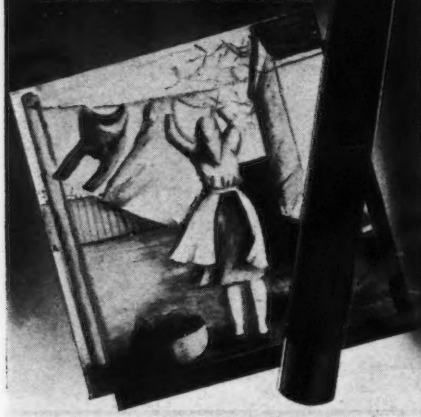
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Catholic Education News

(Continued from page 24A)

He spent 58 years in boy welfare work at the New York Catholic Protectorate and Lincoln Hall prior to his retirement from active service in 1938.

MOTHER ELIZABETH YOUNG of the Order of the Sacred Heart died in Rochester, N. Y., Feb. 9, at the age of 64. Mother Elizabeth became mistress of studies for the eastern vicariate of her community in 1937.

FRANCIS X. ACKERMANN, a lay professor of mechanical drawing at the University of Notre Dame for more than 50 years, died recently at Lafayette, Ind., at the age of 83.

SISTER M. AURELIA GAFFEY died, Feb. 4, at West Hartford, Conn. She had been a Sister of Mercy for 43 years.

MOTHER M. REGINALD LEAHY, of the Sisters of the Presentation, a pioneer of Catholic education in the Archdiocese of San Francisco, died, Feb. 5. She was twice elected mother general, was a supervisor of Presentation schools, and a member of the Archdiocesan Scholastic Council.

FATHER HERMAN MCKENNA, 64, who had once been dean of studies at St. Mary's College, Winona, Minn., died the last week in February.

BROTHER MACARIUS, S.C., a faculty member of St. Aloysius High School in New Orleans, died in February at the age of 77. He pronounced his final vows in 1896. He had served as director and provincial superior and as master of novices.

RT. REV. ABBOT MICHAEL OTT, O.S.B., professor of philosophy and literature at St. John's University, Collegeville, Minn., from 1894 to 1919, died recently at Crookston, Minn. He is the author of more than 300 articles in the Catholic Encyclopedia.

SISTER ANGELUS MARIE, of the Sisters, Servants of the Immaculate Heart of Mary, died, Jan. 21, in the 32nd year of her religious life, at Villa Maria, West Chester, Pa. For 30 years she taught music in various schools in the Archdiocese of Philadelphia.

EDUCATIONAL MEETINGS

To Form Education Unit

Sister Mary Liguori, O.P., head of the department of business education at Dominican College in New Orleans, La., has been selected to form a southern unit of the Catholic Business Education Association.

As chairman of the unit, Sister Liguori will organize Catholic business educators in Louisiana, Mississippi, Alabama, North Carolina, South Carolina, and Georgia. The headquarters of the unit will be at Dominican College.

Named to Office by Sociologists

Dr. Franz Mueller, who left his native Germany in 1936 to teach sociology and economics in the United States, first at St. Louis University and later at St. Thomas College, St. Paul, has been elected president of the American Catholic Sociological Society.

Sister Mary Edward, St. Catherine's College, St. Paul, was elected second vice-president, and Father Ernest Kilzer, O.S.B., second vice-president.

Philosophers Fight Secularism

Greater understanding of the concept of the natural law is needed to combat the "spirit of secularism" found in the world today, according to the American Catholic Philosophical Association.

In a resolution adopted at its 22nd annual meeting in St. Louis, the association voted to seek means to lead "the more influential members" of their communities to an understanding of the concept of the natural law in order that

this concept may again become a vital force in human society.

Dr. Vernon J. Bourke of St. Louis University was elected president of the association. Dr. Charles A. Hart of Catholic University, was named secretary, and Rev. Joseph B. McAllister of Catholic University, treasurer.

Fostering of Vocations Urged

Expansion of Catholic school outlooks to include all the opportunities for apostolic work that exist today in the United States and other parts of the world was urged by several speakers at the New Orleans Archdiocesan Teachers' Institute held early in January.

Most Rev. Joseph F. Rummel, archbishop of New Orleans, in an opening address, remarked that our Holy Mother Church was the first to visualize the idea that has been given so much prominence in recent years—the idea of "one world." "Our Divine Lord," said His Excellency, "gave us the cue to that oneness when He sent His Apostles to go and teach all nations. . . .

"Of course, it is not our intent to disparage or to overlook the home missions—to overlook our responsibilities to our own parishes, our own dioceses, our own country—all that is essential, and we must establish its importance in the minds and hearts of our children. But, over and above that, we must make them alert to the larger responsibilities which, as Catholics, we have to the world at large."

Addresses Science Association

Teachers should play a major role in cleaning up the modern world, which is now at "the most humiliating moment" in history, Sister Mary Ellen, O.P., director of the department of biology at Rosary College, River Forest, Ill., declared in an address at the biannual meeting of the American Association for the Advancement of Science in Chicago.

Speaking before the Botanical Society of America, the Sister said that two world wars, juvenile delinquency, and the rampant criminality and degradation of adults testify painfully to a steady and accelerating moral decline.

Institute Held in New York

The office of the New York archdiocesan superintendent of schools conducted the fourth annual Teachers Institute, February 6 and 7.

Panels for high school teachers were conducted in religion, administration, English, social studies, and guidance.

Panel discussions centered on problems familiar to teachers in the first, third, fifth, and seventh grades covered reading, arithmetic, social studies, and current events respectively.

SIGNIFICANT BITS OF NEWS

Survey Catholic Lay Teachers

A survey of working conditions for lay teachers in Catholic high schools throughout the country has been launched by the N.C.W.C. Education Department. Circular letters aimed at getting an accurate picture of conditions were sent to 1500 lay teachers and 300 high school principals in five Middle Atlantic States. A complete survey throughout the country is expected to be completed before the end of the year.

The purpose of the survey is to prepare for the possible necessity of recruiting lay teachers to help meet the increased teaching loads in Catholic schools.

Catholic Action Summer School

The schedule of the eighteenth annual Summer School of Catholic Action has been announced by Rev. Daniel A. Lord, S.J., St. Louis, Mo., as follows:

St. Louis University, St. Louis, Mo., June 7-12; Loyola College, Montreal, June 28-July 3; University of Detroit, Detroit, Mich., July 12-17; Our Lady of the Lake College, San Antonio, Tex., July 26-31; Catholic University, Washington,

(Continued on page 28A)



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Catholic Education News

(Continued from page 26A)

D. C., Aug. 9-14; Fordham University, New York, N. Y., Aug. 16-21; Hotel Morrison, Chicago, Ill., Aug. 23-28; Cathedral Schools, Denver, Colo., Aug. 30-Sept. 4.

Fulbright Act Discussed

The Rhodes scholarships "pale by comparison" with America's plan to make available through the Fulbright Act roughly \$140,000,000 over the next 20 years to assist students, teachers, scholars, and scientists from the United States to study and work abroad.

William Benton, former Assistant Secretary of State, now chairman of the board of directors of *Encyclopaedia Britannica*, made this statement in an address, February 20, at the University of Southern California at Los Angeles.

Mr. Benton said, "Assuming wise policies and good administration, it is the scale of the Fulbright program that appeals to me. If peace is the goal, a trickle of exchanges will do only a trickle of good. I have urged repeatedly that ways must be found to bring at least 50,000 foreign students a year to this country."

"Russia's aloofness from the program does not diminish the urgent importance of cultural and informational exchange among the other 90 per cent of the earth's population."

"If the Soviet Union were to sink into the sea, such exchange would be, perhaps, equally important, so great is the misunderstanding among peoples, so lacking is the positive sense of a world community."

Student Youth Honor Our Lady

Our Lady of the Schools has been proclaimed patroness of Quebec's student youth by Pius XII. The proclamation followed a request by the

hierarchy of the civil province of Quebec in behalf of the teachers. The Feast of Our Lady of the Schools will be observed on the third Saturday of October.

Bishop McLaughlin Library Opened

The Bishop McLaughlin Memorial Library in Paterson, N. J., was formally opened, February 1, by Most Rev. Thomas A. Boland, bishop of Paterson. The project was started under the administration of the late Bishop McLaughlin at the suggestion of the educational department of the International Federation of Catholic Alumnae.

Legion Backs Education for Democracy

The American Legion will start mailing the first of its freedom booklets in its 12-month "Dividends from Democracy" series to more than one million homes on April 1.

Through the series of booklets, the American Legion is seeking to bolster faith in American ideals and institutions against the inroads of communism by dramatically illustrating the superiority of the American way of life in every aspect of daily living.

Stars Aid in Raising Funds

A benefit luncheon Hollywood talent show in Reno, Nev., raised \$15,000 for the Las Vegas Parochial School fund.

The idea for the benefit originated when Msgr. John J. Lambe met Eddie Cantor. The talent rounded up for the benefit included such famous entertainers as Gracie Fields; Joe Pasternak; Lauritz Melchior; Van Heflin, Jerry Lester, Copsy and Ayres, dancers; and Eddie Cantor.

Praises U. S. Catholic Schools

Praise for "the extent of the Catholic educational effort in the United States" was voiced February 6 by Rev. Paul Crane, S.J., editor of *The Christian Democrat*, official organ of the Catholic Social Guild of England. He lauded American Catholic labor schools but expressed disappointment at finding few discussion groups.

School Bus for Negroes

A bus to transport Negro youngsters between their homes and Sacred Heart School in Camden, Miss., has been donated by a group of 14 Jews and an Irishman from Brooklyn, N. Y.

The gift fulfills a promise which the men made last spring after they learned of the work being done among underprivileged Negro children in this section of Mississippi. More than 140 children are enrolled in the school, which has the elementary grades and a two-year high school course. Missionary Servants of the Holy Trinity conduct courses in agriculture while Ursuline nuns teach the academic subjects.

Industrial Relations Schools Opened

Industrial relations schools, sponsored by the newly formed Diocesan Labor Institute, have been opened in eight New Hampshire communities to further the cause of good unionism and to promote social reform in labor-management relations. A study of the encyclicals of Popes Leo XIII, Pius X, and Pius XI, and talks by lawyers, businessmen, teachers, labor leaders, and management heads comprised the course which lasted 11 weeks.

BUILDING NEWS

Nymegen Plans Drawn

Architect Raphael Hume has completed tentative blueprints for the restoration of the University of Nymegen, only Catholic university in Holland, which is being rebuilt with the aid of American funds.

Work Starts on First Unit

Brother John Baptist, C.S.C., principal of the new Notre Dame High School in West Haven, Conn., conducted by the Brothers of Holy Cross,

(Continued on page 31A)

Starting Our Second Century!

• In 1948 Van Nostrand is 100 years old. Here are some new publications with which we begin our second century.

1948 Second Edition

CHEMISTRY

A COURSE FOR HIGH SCHOOLS

HOGG, ALLEY, AND BICKEL

The 1948 edition includes new sections on nuclear fission, new material on detergents and antibiotics, and incorporates all new discoveries. Up-to-date tables are provided. Special emphasis is given to the applications of chemistry in industrial processes.

1948 Second Edition

PHYSICS

A BASIC SCIENCE

BURNS, VERWIEBE, AND HAZEL

In the 1948 edition, there are new sections on atomic energy, radar, and jet propulsion. New treatment is given the cathode ray tube, automobile generator, electrostatic machine, counter tubes, etc. New developments have been added all along the line.

PRACTICAL BIOLOGY

SANDERS

This 1947 book has met with much success in its first year. It is compact enough to be covered in the standard time allotment yet so complete it includes all essential material. It is a "natural order" text with excellent chapter-end helps. Teacher's Guide available.

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Hundredth Anniversary
Catalog?

D. VAN NOSTRAND COMPANY, INC.
250 FOURTH AVENUE, NEW YORK 3

Catholic Education News

(Continued from page 28A)

announced January 15 that construction of the first unit of the new school would begin immediately.

The first unit of the master plan is a completely modern reinforced concrete fireproof structure. The building will have a capacity of 500 students and will contain in addition to classrooms, an administration unit consisting of general office, guidance facilities, faculty rooms, a complete health unit, library, cafeteria, and science laboratories.

A complete athletic field will be provided in conjunction with the first building unit which is scheduled for completion by September.

New Buildings Under Construction

Three buildings are under construction on the campus of Loyola University of the South. The \$600,000 two-story library will house 250,000 volumes and have a reading room capable of accommodating 285 students. The ROTC building will contain classrooms and rooms for ordnance supplies and the maintenance structure will provide space for workshops, offices, and loading platforms.

Science Building Dedicated

St. Thomas College in St. Paul, Minn., dedicated its new \$1,500,000 Albertus Magnus science building in a two-day program March 8-9.

Parish Building Program Begun

Construction of the first building work for St. Mary's parish in Indianapolis has been started. The first building will be the parish school with plans calling for a chapel where Masses will be held until the church is constructed.

To Aid University Program

Maurice Duplessis, premier of Quebec, Canada, announced that the Quebec Legislature will be asked to approve contributions totaling \$4,300,000 to the \$11,000,000 expansion program of the University of Montreal.

Mansion Becomes Girls School

A 50-room mansion in a sumptuous setting was presented to the Church by its owner, Robert Goellet, of Cleveland, Ohio, one of America's richest men. It has been converted into a school for girls by Sisters of Mercy and renamed "Salve Regina."

PUBLIC SCHOOL RELATIONS

Brother on City Board

Brother Amandus Leo, dean of the school of engineering at Manhattan College, Brooklyn, has been reappointed for a second term as chairman of the Advisory Planning Board of the Bronx by Borough President James J. Lyons.

Children Ride Buses

A ruling through which almost 200 parochial school children were barred for a time from riding in school buses in Seattle, Wash., has been declared an excess of authority by Lloyd Shorett, King County attorney. The ruling had prompted a school bus driver to quit his job in disgust while a number of non-Catholics came to the aid of the parochial students.

The controversy was stirred up by Mrs. Pearl Wanamaker, state superintendent of public instruction, and former president of the National Education Association. She ruled that parochial and private school children who had been riding the school buses, should be refused rides.

May Have to Pay Taxes

The Ohio Supreme Court has handed down a decision in the case of the American Committee of the Rabbinical College in Cleveland vs. the Board of Tax appeals which apparently will de-

(Continued on page 32A)

SPELLING

Prepared Under the
Direction of Rt. Rev.
John R. Hagan, Ph.D.
Formerly Superintendent
of Schools Diocese of
Cleveland

Pupils learn to master words when a good teacher follows a good plan. When pronunciation, meaning, and the use of words are studied on Monday, when each word is attacked by each pupil on Tuesday, when a spelling test is given on Wednesday, when word-study and word-building follow on Thursday, when the week's work is clinched with a review test on Friday, pupils master their weekly spelling list. This is the plan of the

CATHOLIC SCHOOL SPELLER

By

Sister M. Elizabeth, H.H.M.

Sister M. Margaret, C.S.J.

Sister M. Marguerite, S.N.D.

SISTERS COLLEGE OF CLEVELAND

This series, grades 2-8, presents 4,352 words. Of these, the Catholic words are graded as the result of a national survey. A regular pattern of exercises stresses derivations, synonyms, homonyms, antonyms, and vocabulary building. A dictionary is included in the texts for grades 4-8, and reviews occur in every fourth unit. Pupils learn to master words when they study *The Catholic School Speller*.

LIDLAW BROTHERS

Chicago 6

New York 3

San Francisco 5

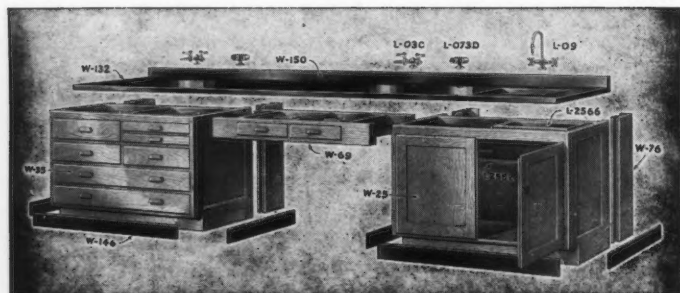
Atlanta 3

Dallas 1

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Hamilton Manufacturing Company

Two Rivers

Wisconsin

Catholic Education News

(Continued from page 31A)

prive all schools not owned and operated by the state of their tax exemptions.

The court ruled against exemption of the college on two grounds:

1. That the Rabbinical College is operated by a religious denomination "for the sole purpose of training men in denominational tenets and doctrines and . . . provides no educational opportunities to the public generally."

2. That it cannot qualify as "a public school or institution of learning, or as property used exclusively for a charitable purpose."

CONTESTS

Short Story Contest

The 1948 annual short story contest sponsored by the Literary Awards Foundation of the Catholic Press Association is open to all Catholic writers. Authors are limited to three manuscripts. The contest, which closes March 31, 1948, will award three prizes of \$600, \$250, and \$150 at the annual Catholic Press Association Convention in Cleveland, Ohio, May 20, 21, and 22 to the writers of the best stories under 10,000 words. The manuscripts may deal with any theme so long as, in their general tenor and treatment, they do no impugn basic Catholic concepts. Religious themes may be employed but will not receive privileged consideration.

All manuscripts must be in the English language, typewritten, double spaced, on sheet 8½ by 11 inches. The name and address of each entrant must appear in the upper left-hand corner of the manuscript. No manuscript will be returned unless it is accompanied by a self-addressed envelope of adequate size and with sufficient postage to pay for its return. All entries

must be postmarked not later than midnight, March 31.

All manuscripts must be submitted to *Contest Chairman, Catholic Press Association, Box 389, Davenport, Iowa.*

RELIGIOUS ORDERS

Eastern Rite Monastery in London

London will have its first Eastern Rite Basilian Monastery, Father Jean, O.S.B.M., from Canada announces. Priests from the monastery will serve the increasing number of Ukrainian Catholics there. Two Basilian priests from Canada will form the monastery's nucleus. There are 3 Basilian Brothers in the DP camp, and 25 refugees are anxious to join the order.

Visits American Dominicans

Most Rev. Manuel Suarez, O.P., master general of the Dominican Order, is visiting his order's installations in the United States, Canada, and Mexico, accompanied by Very Rev. Paul A. Skehan, O.P., procurator general, and Very Rev. Timothy Sparks, socius of the order.

Father Suarez revealed in San Francisco that the next general chapter or world meeting of the Dominicans will be held in Washington in 1949, the first such event to be held in North America.

Heads Order at 35

Most Rev. John H. Boccella of Audubon, N. J., will leave soon for Rome to assume his duties as minister general of the Third Order Regular of St. Francis. He is 35 years old.

Father Boccella's appointment required a special dispensation because of his age. He was appointed following a tour of 32 Catholic missions in Bombay and India.

New Abbot in Philippines

A native of Spain, Very Rev. Dom Pedro Celestino Gusi is in Manila to become an abbot

of the Benedictine order in the Philippines. For 20 years the new abbot was stationed at the monastery of Montserrat, where he was vice prior and was in charge of the Montserrat press.

First Negro Priest in Iowa

Rev. Allen M. Simpson, said to be the first Negro from Iowa ordained to the priesthood, celebrated his first solemn Mass at Sacred Heart Church in Ottumwa, Iowa. He made his college studies at St. John's University, Collegeville, Minn., and Trinity College, Sioux City, Iowa. He studied theology at Conception seminary Conception, Mo.

Sails for Rome

Rev. John Lloyd White, S.M., former Chicagoan and member of the faculty of the Marist College, Washington, D. C., has been assigned to go to Rome as a representative of his order in the Holy City. He left March 3.

Jesuit Returns to Native Land

After 25 years in the Philippines where he received his education as a Jesuit, Rev. Paul P. Cantero, S.J., is going home. His arrival at Ponape in the Caroline Islands, will mark the beginning of a native clergy there, as he is the first and only priest ever to have been ordained from this island.

Benedictines Open Mexican School

A Benedictine priest and two Brothers have left St. John's Abbey in Collegeville, Minn., for Mexico City, where they will assist in the opening of a new agricultural school for boys. The school will be conducted by the Benedictines who took over the Collegio del Tepeyac a year ago.

The three who will join the faculty are Rev. Blase Schumacher, O.S.B., and Brothers Edward Zwak, O.S.B., and Charles Kirchner, O.S.B.

(Continued on page 34A)

The HARMON TECHNIQUE

brings a progressive new era
in classroom interiors



Classroom modernization by the Harmon Technique produces dramatic results on school children.

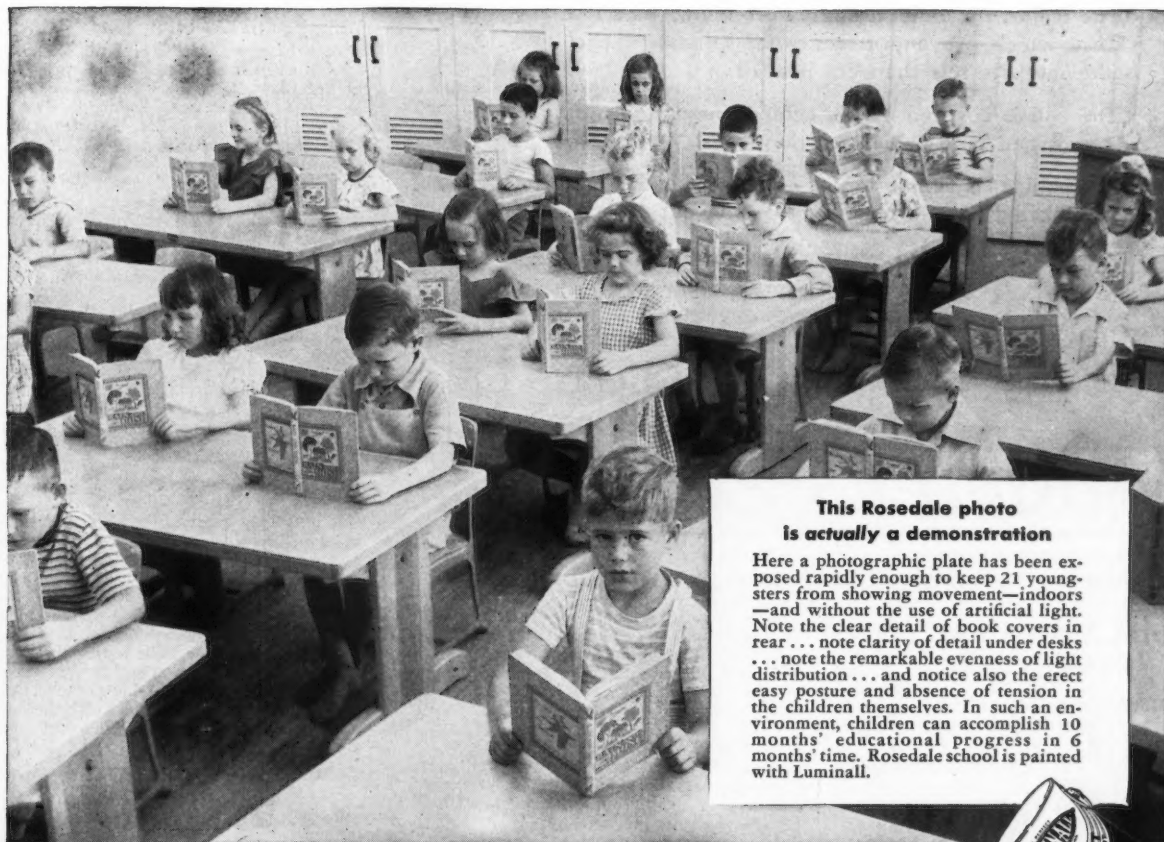
For example: Ten months' educational progress was made in only six months . . . important reductions were recorded in eye and nutritional problems . . . and 30% less signs of chronic infection.

The Rosedale school, Austin, Texas, is a classic example of the Harmon Technique and here again the schoolroom walls and ceilings are painted with Luminall paint. Other factors in the Harmon Technique, aside from painting, are lighting, fenestration and seating.

Luminall paint is ideal for painting walls and ceilings

in the Harmon Technique. It is highly light-reflective—up to 90.6% for white. It maintains this reflectivity because it does not "yellow" or discolor from age and exposure. It diffuses reflected light thoroughly. The colors are formulated to overcome chromatic aberration. It will do a brightness engineering job in evenly distributing light from whatever source it comes.

Ask for a copy of Dr. Harmon's "LIGHT ON GROWING CHILDREN," reprinted from Architectural Record. On receipt of sketches showing dimensions and details of schoolroom, specifications will be furnished according to the Harmon Technique without cost or obligation. NATIONAL CHEMICAL & MFG. CO., 3617 S. May Street, Chicago 9.



This Rosedale photo
is actually a demonstration

Here a photographic plate has been exposed rapidly enough to keep 21 youngsters from showing movement—indoors—and without the use of artificial light. Note the clear detail of book covers in rear . . . note clarity of detail under desks . . . note the remarkable evenness of light distribution . . . and notice also the erect easy posture and absence of tension in the children themselves. In such an environment, children can accomplish 10 months' educational progress in 6 months' time. Rosedale school is painted with Luminall.

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the light-reflective
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HERE'S THE ANSWER!



Mosinee Roltowls, dispensed from the new Roltowl Cabinet, provide a towel service which is the answer to most every school washroom towel problem.

1. Roltowls are made from pure sulphate material having *fast absorbency and great strength.*
2. The Roltowl Cabinet has a feature known as a Rocking Core which prevents users from spinning the roll to take more towels than are needed.
3. The roll is covered by the cabinet hood, and the hood is provided with a lock and key.
4. The cabinet is simple to use — easy to load — and has no working parts which can become out of order.



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Catholic Education News

(Continued from page 32A)

Re-elect Mother General

Mother M. Corona, O.S.F., was re-elected Mother General of the School Sisters of St. Francis, January 26, at St. Joseph's mother house in Milwaukee.

Converts Site Into Seminary

The Missionaries of Our Lady of La Salette will open a seminary in Jefferson City, Mo., soon. They recently purchased a 46-acre tract of land with a commercial building formerly used as a printing plant. Work on converting the buildings started on April 1 and is expected to take five months.

The La Salette missionaries in the United States, with headquarters at Bloomfield, Conn.,

number about 275 priests, Brothers, and novices. The community was founded in France in 1852 with the purpose of providing care for pilgrims who went in great numbers to visit the Shrine of Our Lady, built on the La Salette mountain a few years after our Lady's apparition there.

Nuns Foster Vocations in Ireland

A new development in the story of Ireland's missionary activities is about to begin. From Sacramento, Calif., four Irish nuns will go to Dublin this year to establish at Ardferit near Tralee in Kerry, a convent dedicated to the Immaculate Heart of Mary for the purpose of fostering badly needed vocations to the Sisters of Mercy in Sacramento.

Religious Groups in Trinidad

Two religious communities, both from Ireland, have opened new schools on the Island of Trinidad.

The Irish Brothers of the Presentation have opened a school with more than 300 pupils at San Fernando, Trinidad. Six Holy Faith Sisters from Dublin have opened a school in a suburb of this city, the first foundation outside Ireland for the almost century-old congregation.

Brothers Purchase House

Franciscan Fathers have purchased a 15-room house on a five-acre tract at Loveland, Ohio, for a lay brothers' training center.

Plan New Ceremony

Ground breaking ceremonies for constructing the new Holy Cross Seminary in La Crosse, Wis., will take place October 17.

Savings Left to Holy Cross Order

A total of \$3,000 or half of his modest life's savings was left to the Congregation of Holy Cross by the late Prof. Francis X. Ackermann, professor of mechanical drawing at the University of Notre Dame for more than 50 years. Two thirds of that amount will be used as a trust fund for the education of young men for the priesthood.

To Visit Peru

Very Rev. Henri Jeannotte, S.S., Canadian provincial of the Sulpicians, and Rev. Maximilien Lacombe of St. James parish, Montreal, have accepted an invitation of the Archbishop of Lima and the Apostolic Nuncio there to visit Lima, Peru, with a view to studying the situation there for the Sulpicians to take charge of the seminary.

White Fathers Get Farm

First project of the new White Fathers province in the United States is the current acquisition of River Ridge farm in Franklin, Pa. It will be used as a technical training center for lay brothers preparing for the African apostolate.

First Seminary in Russian Zone

Plans for the first Catholic seminary in the Russian occupation zone of Germany are nearing completion, according to Vatican authorities. The seminary will be located at Neuzelle in Kreis Guben, in what remains of the archdiocese of Breslau, and will replace the Breslau seminary lost by the Polish occupation of Silesia.

Exhibit Lauds School Sisters

The Thomas More Foundation in Philadelphia, Pa., is presenting an exhibit commemorating the centenary of the establishment of the School Sisters of Notre Dame in America and in Philadelphia. The Sisters went to Philadelphia in 1848.

The American Congregation, which was placed under the direction of Mother Caroline Fries, grew rapidly and, as early as 1850, the American mother house of the Sisters was established in Milwaukee.

Some of the material on display includes pictures of the foundress of the congregation, of Mother Caroline, the Sisters' first home, etc.

Juniorate Tests Vocations

The New Orleans Institute of the Immaculate Conception has opened a juniorate at which girls in high school may live while testing their calling to religious life. The girls attend St. Vincent de Paul High School near by, wearing the school uniform, but they wear a habit at Mass with the postulants and novices. The testing period may extend to six months.

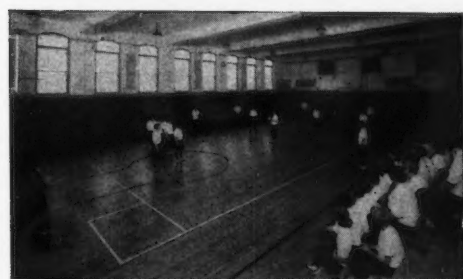
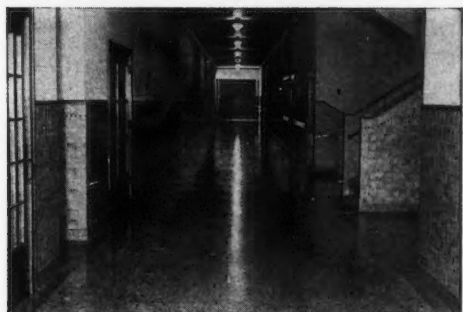
Benedictines Form Cultural Society

The American Benedictine Academy, "an agency to stimulate and promote the activities and interests of American Benedictines, to cultivate and transmit the best traditions of Benedictine life and scholarship," was formed at a meeting of representatives of 17 United States Benedictine abbeys and priories in Chicago.

Named Vocation Director

Rev. Ferris J. Guay has been appointed by

(Continued on page 36A)



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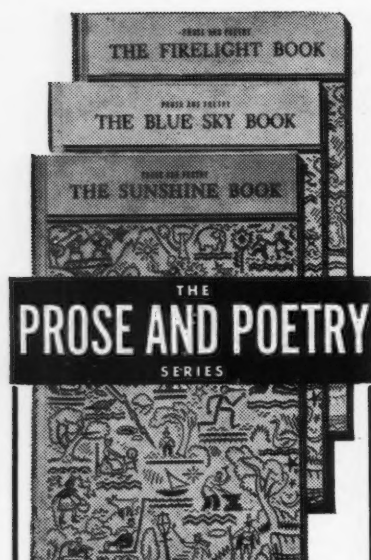


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Catholic Education News

(Continued from page 34A)

Bishop Hugh C. Boyle to serve as director of vocation activities in the Pittsburgh diocese.

A diocesan committee has been formed to promote vocations, each religious community having appointed a "recruiter" to serve on the committee. Father Guay will be chairman of the group.

Rev. Thomas G. Kelly, C.Ss.R., has been named promoter of vocations for the Redemptorist Order in this district.

COLLEGE AND UNIVERSITY NEWS

Seeks Catholic University in India

Visiting the United States in the interest of St. Xavier's College, Ranchi, northeast India, is the Belgian Jesuit, Rev. Edward de Meulder, who hopes his college will become India's National Catholic University.

New NFCCS Chaplain Named

Rev. Vincent J. Flynn, president of St. Thomas College, St. Paul, is the new national chaplain of the National Federation of Catholic College Students.

Jesuit to View Eclipse

Rev. Francis J. Heyden, S.J., director of the Georgetown College observatory in Washington, D. C., has been designated to head one of the six observing parties to be stationed from the Aleutians to Burma along the path of a solar eclipse to take place May 8. The project is being carried out under the auspices of the National Geographic Society.

Theology and Philosophy Needed

More than 700 college presidents and educators gathered in Cincinnati, Ohio, for the 34th annual meeting of the Association of American Colleges heard a Catholic bishop plead for the inclusion of philosophy and theology as key subjects in all American institutions of higher learning.

"All educators of worth in a Christian sense seem to see the need for a knowledge of fundamentals, for a seeing of things as they are, but something drastically practical has yet to be done," declared Most Rev. John K. Mussio of Steubenville, Ohio.

Buy Hotel to Start College

The Scottish Hierarchy has purchased for \$320,000 the second largest hotel in the university town of St. Andrews, near Edinburgh.

The hotel is to become a Catholic training college for men teachers, who will at the same time take a course at the university.

In the meantime, a second group of women students has begun a year's course for Catholic youth leaders at Ogilvie Training College, opened by the Catholic Grail Society in a large house at Polmont, Stirlingshire, Scotland.

Gives Books to Catholic University

Clare Booth Luce, playwright and former Congresswoman from Connecticut, has presented her personal collection of books on drama and the theater to Catholic University's speech and drama department in Washington, D. C.

Admits First Woman Student

Reversing a 45-year-old policy, St. Louis University school of medicine in St. Louis, Mo., will admit next fall its first woman student as a candidate for an M.D. degree, according to an announcement by Father Alphonse M. Schwitalla, S.J., dean of the school of medicine. She is Miss Frances Nawrocki of St. Louis, a graduate of the university.

College Enrollment Jumps

There are 180,637 students currently enrolled in 73 Catholic colleges and universities in the

United States—a gain of 16.86 per cent over last year, according to *America*.

Largest Catholic institutions at the present time are DePaul University in Chicago with 11,512 students; St. Louis University with 10,579; and Fordham in New York with 9346.

Next in line are Detroit, Marquette, Loyola of Chicago, Seton Hall, St. John's of Brooklyn, N. Y., and Boston College.

Courses in Radio, Television Offered

Outstanding figures in radio, television, and advertising have been signed to teach courses in their specialties at Fordham University during the spring semester which began February 2. They include television techniques, the regulation of radio, direction and production, radio advertising, and religious broadcasting.

University Acquires Medal

A medal which was conferred in 1884 and recognized the first Negro to vote in the United States under the 15th Amendment has been purchased by Xavier University in New Orleans, La., which is conducted by the Sisters of the Blessed Sacrament for Negroes and Indians. The purchase was made possible by breaking up of the Charles F. Heartmen Negro Culture Collection.

Welcome Emphasizes University Growth

The scope and amazing growth of the Catholic University of America were underlined at the ceremonies in Washington, D. C., in which the school welcomed its third chancellor, Archbishop Patrick A. O'Boyle of Washington.

Within 60 years the university has become the center for 57 distinct seminaries, colleges, and houses of study embracing "all the teaching orders in our country . . . the oldest and youngest religious communities in the Church," Msgr. Patrick J. McCormick, university rector, noted in his address of welcome.

College Name Changed

The board of directors and the faculty of the former Catholic College of Oklahoma for Women announce the change of the corporate title to Benedictine Heights College and Preparatory School, Guthrie, Oklahoma.

Elks to Award Scholarships

Between 90 and 100 awards ranging between \$300 and \$1,000 are being made by the Elks Club to high school seniors and college students, regardless of race or religion.

Japanese Scholarships

Three Jesuit universities in the United States and one in Europe have offered scholarships for Japanese students as soon as the latter are permitted to go abroad for higher studies.

The schools are Georgetown, Fordham, and John Carroll (Cleveland) in the United States and the Institut Supérieur de St. Ignace, Antwerp, Belgium.

Celebrates 600th Anniversary

The Caroline University of Prague, one of the oldest schools of higher learning on the continent, will officially celebrate this year the 600th anniversary of its foundation by Emperor Charles IV, King of Bohemia, who ruled the Holy Roman Empire from 1346 to 1378. The jubilee has already been marked by a pontifical Mass.

Library Acquires Letters

Original letters from Lafayette, Rochambeau, and other Frenchmen who espoused the cause of the American Revolution during the War for Independence are among a collection of 62 historical documents which have been acquired by the Friedsam Memorial Library of St. Bonaventure College in St. Bonaventure, N. Y. They were owned formerly by the Marquis Mahaut de Bausset, heir of the last member of the famous Le Ray de Chaumont family.

(Continued on page 38A)

Flexible Approach - Definite Goal

Definite as the goal of education may be, the approach to it must, of necessity, be flexible—adaptable not only to the needs and conditions of the times, but most particularly to the individual. To play its part effectively, we believe school furniture must also be flexible and adaptable to a high degree.

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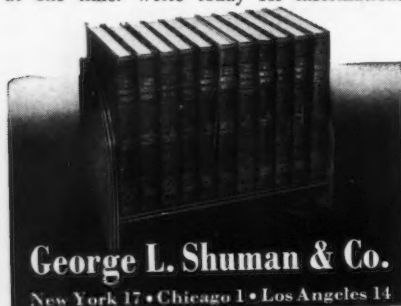
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Catholic Education News

(Continued from page 36A)

Catholic Japanese College Approved

Of the five colleges for women approved by the Ministry of Education in Tokyo in accordance with new policies of the occupation authorities, one is Sacred Heart school for girls conducted by the Religious of the Sacred Heart.

The promotion is a special distinction, since the school is handicapped by having eight of its nine buildings, including its extensive library, destroyed during the war.

Catholic Students Win History Awards

Seventeen of 25 prizes, including the two top honors, in the Boston competition in the Hearst American History Contest went to students of Catholic schools. Joan M. Butler, senior at St. Augustine's High School, South Boston, won first prize.

Court Ruling Affects South

The Supreme Court ruling in January which ordered Oklahoma to admit immediately to its state university a Negro girl who had been barred solely because of her race may affect all the Southern states, none of which has "equal" educational opportunities for Negroes in all the professional fields. Most of the southern states provide funds for the use of qualified Negroes who are sent to school in other parts of the country, but their own school systems are segregated by law.

Connery Addresses Dinner Gathering

Catholic colleges should add further courses in political science, economics, and history to prepare students for government positions, Prof. Robert H. Connery, formerly of Catholic University, declared at a Washington dinner scheduled as a feature of the American Political Science Association convention and sponsored by the Institute of Social Order.

To Provide Scholarships

Plans for the establishment of a college scholarship fund were made by members of the Gaelic Athletic Association of New York at its annual convention held in New York, January 11. Scholarship winners will be selected by the Brothers of Manhattan College through competitive examination.

Those eligible to compete are high school students who are members of the class of June, 1948, and who have registered as players with the association in both 1947 and 1948.

Collegians Insured

Official announcement of an insurance policy covering each student at St. Bonaventure College in St. Bonaventure, N. Y., for medical expenses incurred as the result of accidental injuries, was made January 23 by Frank White, college comptroller.

The policy, first of its kind ever to be taken out by the college, reimburses up to \$250 for hospital, nurses', surgical, and medical expenses.

NSA Radio Headquarters at St. Thomas

St. Thomas College in St. Paul, Minn., will be headquarters for radio activities of the National Students' Association. The N.S.A., which met during the holidays in Chicago, appointed Martin Haley, local delegate, as radio co-ordinator. St. Thomas will serve as the idea center and distributing point for network and regional radio programs.

Dutch College to Be Memorial

A "living" useful memorial in honor of the heroic dead of the American 82nd Airborne Division is seen in the proposed restoration of the University of Nymegen, only Catholic university in the Netherlands. A large part of the necessary funds will be raised in the United States.

The 82nd Airborne Division took part in one of the bloodiest engagements in modern military history at Nymegen. Nearly 1000 men were lost in a three-day effort in September, 1944, to take and hold a bridgehead deep in Holland. Before the Nazis left Nymegen they destroyed the university's library and reduced its administration building and experimental psychology school to roofless shells.

President Inaugurated

Very Rev. J. Eugene Gallery, S.J., was inaugurated as president of the University of Scranton in Scranton, Pa., February 23.

Prior to his appointment as president of the university, Father Gallery was chairman of the department of social science for five years. He was elected as a member of the board of trustees in 1942, and in the organization of the board he was made secretary of the corporation. Father Gallery lectured both in the day session in the college and in the evening school.

Adult Social Education Planned

An evening school of adult social education will be inaugurated in Cleveland, Ohio, next October by St. John College. The school will offer courses in religion and philosophy, education, social relations, family life, labor and industrial relations, youth organization, government and international relations, and literature and speech.

To Teach at St. Louis University

Dr. Kurt von Schuschnigg, chancellor of Austria before the Anschluss with Germany, will be a professor in the department of government at St. Louis University this summer. He will teach a course called "The Modern Democratic State."

Adult Education in British Honduras

St. John's College, Belize, British Honduras, has begun a program of adult education with classes offered in the evening. Eighty-two adults enrolled for one or more of the four courses offered, which are "The Art of Thinking," "Effective Speaking," "The Art of Living," and "Capital and Labor."

Music Director Accepts Pastorate

Members of the faculty of Loras College in Dubuque, Iowa, honored Very Rev. Emmet G. Kelly at a dinner, January 25. Father Kelly, former director of the Loras Conservatory of Music and the Loras Vested Choir, began his new duties as pastor of St. Joseph parish in New Hampton, February 1.

THE CATHOLIC TEACHERS FEDERATION OF ENGLAND AND WALES

The 31st annual conference of the Catholic Teachers' Federation of England and Wales took place at Manchester, England, December 29-31, 1947.

From a study of the conference report, it becomes apparent that the same antireligious, or at least anti-Catholic forces which are at work in this country are even more powerful in England. Throughout the conference, protest was made against British laws which discriminate against Catholic schools.

The Education Act of 1944, which is praiseworthy in many respects, has, nevertheless, only added to the difficulties facing Catholic parents desiring to give their children a Catholic education. These parents are burdened by the proportionately higher tax rates which the English must pay in addition to the cost of providing the buildings for Catholic schools, many of which were severely damaged during the war.

This problem is complicated further by the relocation of people which will be brought about upon the completion of town planning schemes. Since the people will be resettled individually, the children in the resettled areas will come from many schools. Because of this, Catholics who face relocation will have to be content with

(Concluded on page 41A)

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Catholic Education News

(Concluded from page 38A)

makeshift school buildings until the permanent residents of an area can build new ones at exorbitant costs.

Many of these points were brought out in the opening talk by Most. Rev. Henry V. Marshall, Bishop of Salford.

J. J. Finan, new president of the federation, delivered a timely and thoughtful address which concerned itself not only with attacking the evils facing Catholic education in England but expressing principles of Catholic philosophy of education.

"We believe that religion is an essential element in education. To us education means the development of the whole man, of his physical, mental, and spiritual faculties, so that by using these to the utmost, he may serve his Maker by a full and useful life in this world, and so achieve the eternal destiny for which he was created."

"We hold, therefore, that it is not only the duty but to the advantage of the State to provide and maintain schools in which definite religious teaching is given. Yet in fact, parents who desire this kind of education must pay large sums of money toward the building of schools which will provide it, in addition to what they pay to provide State schools which they cannot in conscience use.

"We maintain that the duty of educating children rests primarily on the parents and that an essential element in this education is constant training in those religious beliefs and practices which the parent holds to be true. It is the function of the State to assist parents in carrying out this duty laid on them by natural and Divine law."

"We regard the school, then not as a substitute for, but as an extension of the home, where the

work begun in the good home is continued and developed, and where those things are done for the child which cannot easily be done there. To this, there is, in my opinion, an important converse. It is this—These things should not be done in or by the school, which are and normally can be, done at home. There is no satisfactory substitute for family life, and there never can be."

"From all that has been said, it is clear that we must be uncompromisingly opposed to certain modern (although not really so modern) theories of education. I refer to those based on the notions of some so-called psychologists, who

teach that in training of children there should be a complete lack of restraint, that the child should be absolutely free (to use their jargon) to express himself, no matter in what bizarre or ugly ways he chooses to do this. As Catholic teachers we cannot subscribe to this theory of absolute license."

"We are members of a Church which for a thousand years was the civilizing and unifying influence in Europe. What she taught then is what we teach now, and therefore it is true to say that the humblest Catholic school can play a vital part in the struggle to preserve Christian ideals and the Christian way of life."



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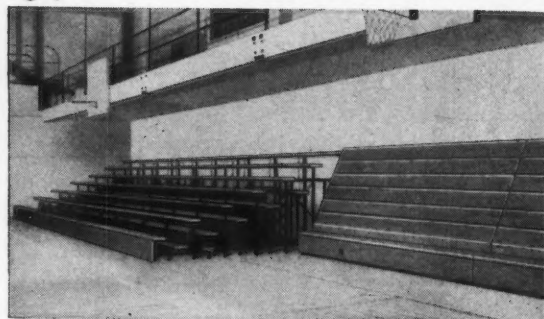
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New Books of Value to Teachers

Measuring and Guiding the Individual Pupil

By Ben D. Wood and Ralph Haefner. Cloth, 535 pp. Silver Burdett Company, New York, N. Y.

The authors believe that the school has failed to meet adequately the urgent needs of American youth. They believe that educators should intensify their efforts to gear education to individual needs through (1) studying the phenomenon of individual differences; (2) using measuring instruments to study individuals; and (3) so teaching and guiding as to recognize the different needs of individuals. This book is organized around these three approaches. The many case descriptions, the conversational manner of presentation, the unique illustrations, and the many specific suggestions for adjusting education to individual differences make this an interesting and a valuable book for any teacher or guidance worker. Of course, some will maintain that a conversational style is not necessary when writing for mature educators. — J. P. Treacy, Ph.D.

The Snob and the Saint

Edited by Sister Frances Teresa, S.S.J. \$2. The Mosher Press, Boston, Mass.

Those who follow the Catholic periodicals will be grateful for this collection of a few of their essays which Sister Frances Teresa, S.S.J., has anthologized. It should be of special interest to the Catholic student and teacher for the editor has said that it is meant for those many "seventeens" who enjoyed these essays first in the classroom.

Father Gardiner, S.J., literary editor of *America*, who writes the introduction, points out that the aim of this collection is: "first, a deepening of

Catholic instinct, of Christ-mindedness; second, a savor for writing that is not violent, that does not depend for its appeal on the wisecrack, the mechanism of plot, the hurly-burly of action, but which is leisurely and quiet and kindly."

Implicitly or explicitly these essays are Catholic in their depiction of various phases and states of life—how to become a nun, singing around a piano, the last rites of Dutch Schultz, and an informal picture of Blessed Martin are pungent ingredients.

The excellence of Paul Cladel's "The Lady Who Was Always Right," Father Arthur MacGillivray's "Tale of the Candlestick Men," Joseph Dever's "The Old Woman," and Father John Louis Bonn's "Women by the Sea" should be underscored.

However, one closes the book regretting that several more memorable essays from our periodicals have not been included—Father Leonard Feeney's "Brown Derby," for example, and Father Gardiner's moving Christmas essay entitled "Paratrooper." Selections from *The Commonwealth* seem conspicuous by their absence. — M. K. D.

Sing and Learn Music. Book I.

By Carl W. Vandre. 60 cents. Handy-Folio Music Co, 2821 N. 9th St., Milwaukee 6, Wis.

This book starts with catchy songs using only the first three notes of the scale. Additional scale tones, plus the common rhythmic and counting problems are all introduced in logical order. Suitable for fourth grade and up.

The School of the Cross

By Rev. John A. Kane. Cloth, 144 pp., \$2. Declan X. McMullen Co., New York, N. Y.

These six meditations on the Passion and death

of Christ develop important aspects of Christ's anticipation of His sufferings; His yearning for them; their agony; His deep love of man, of the holy city, of His Father; the climax of His death; the satisfaction for sin and the final victory. All of the reflections lead to the necessity of man's acceptance of suffering as the route to eternal joy. Msgr. Hugh Henry's introduction lays a theological foundation for the Christian acceptance of suffering.

Guidance Talks to Teachers

By S. A. Hamrin. Cloth, 249 pp. McKnight and McKnight, Bloomington, Ill.

This book contains ten chapters, based upon talks given by the author; and a 77-page appendix which contains helps for carrying the chapters into the *doing* stage. The content is particularly well suited for helping classroom teachers to understand and to practice the guidance aspects of all teaching. The experienced guidance worker can refresh, and possibly add to, his understanding of the field by reading the well-organized paragraph headings, and by skimming certain passages. The informal presentation has its advantages, even though rather unusual in such a book. — J. P. Treacy, Ph.D.

Planning School Buildings for Tomorrow's Educational Program: Proceedings

Published by Division of Research and Field Services, Bloomington, Ind. Paper, 61 pp., \$1.50 postpaid.

All of the selections included are speeches given at an educational conference for school administrators, school board members, architects, and others interested in the construction, maintenance, and operation of school buildings, on July 25-26, 1947, at Indiana University.

The speakers give general planning advice for

(Continued on page 44A)

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New Books

(Continued from page 42A)

new school buildings which may be helpful. A detailed, specific article on lighting is included. Viewpoint is always that of public school planning with the emphasis on increasing community use of the buildings.

Reflections for Every Day of the Month

By Mother Joseph Butler. Cloth, 71 pp., \$1. Frederick Pustet & Co., New York, N. Y.

Exceedingly brief materials for reflecting on the most important virtues of the religious life have been gathered here—the very cream of the cream of Mother Butler's writings. Every meditation is followed by a brief prayer from the writings of Cardinal Newman.

Chemistry in Action

By George H. Rawlins and Alden H. Struble. Cloth, 568 pp., \$3. D. C. Heath & Company, Boston, Mass.

This one-year course for high schools is an outgrowth of many years' teaching in the high schools of the District of Columbia. While it emphasizes the discoveries of the war years, it does not fail to bring basic phenomena and laws into strong relief and to interest the student in scientific thinking.

Molly, Pete, and Ginger

Reading for Interest Series. By Paul Witty and Esther Phillips. Paper, 72 pp., 40 cents. D. C. Heath & Co., Boston, Mass.

Do and Learn to Accompany Molly, Pete, and Ginger

By Paul Witty and Esther Phillips. Paper, 96 pp., 36 cents. D. C. Heath & Co., Boston, Mass.

This preprimer and the accompanying practice book are intended to provide the initial reading experiences for first graders. A complete teachers' manual is available.

Presentday Italian

By Joseph L. Russo. Cloth, 517 pp., \$2.60. D. C. Heath & Co., Boston, Mass.

This college or advanced high school course emphasizes the conversational language. The book embraces a complete grammar.

The Library in the School

By Lucile F. Fargo. Cloth, 419 pp., \$4. American Library Association, Chicago, Ill.

This is the 1947-48 revision of a widely used manual.

How the People of the Andes Live

A Maryknoll Aid. Each unit, \$1.50. Maryknoll Bookshelf, Maryknoll P.O., N. Y.

This unit takes up particularly the social life, the folklore, and religion of the Indian peoples of Peru, Bolivia, and Ecuador. Materials for both teachers and pupils are included. The really valuable section of the unit is entitled, "Dicto Picto—an Inca Almanac," of Inca words, crafts, and cartoons.

The Mass and the Seven Sacraments

By Rev. Dr. Rumble, M.S.C. Loose leaf, 156 pp., \$1. Fathers Rumble and Carty, St. Paul 1, Minn.

These simple explanations of the nature, meaning, and value of the sacraments and of Mass are addressed to adults and can be used to supplement instructions to mature young people.

For the Newness of Life

Paper, 271 pp. Mission Press, Toronto, Canada. This book, addressed to priests and written by a Western Canadian missionary, takes up prob-

lems of renewing Christian life through the Church. The author argues convincingly for better lay action, for more effective religious education, use of leisure, social action, the press, more artistic and comfortable churches, greater participation of the laity in Mass through common prayers and singing.

Proceedings of the National Congress of the Confraternity of Christian Doctrine

Paper, 756 pp. St. Anthony Guild Press, Paterson, N. J.

This report includes the full proceedings of the Boston meeting in the fall of 1946. It is a genuine vade mecum of teaching methods and curricular content.

Catholic Writer Yearbook

By E. Marolla. \$1. Marolla Press, Pence, Wis.

This useful yearbook has been improved by brief statements by editors concerning their manuscript needs and limitations, prices paid, etc. It is interesting to note that a large number of periodicals, including house organs, do not pay for scripts or are not in the market for contributions from free-lance writers. The yearbook includes a list of the book publishers, book clubs, and writers' societies.

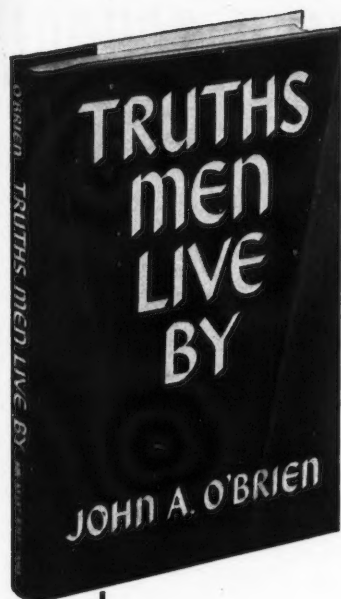
Lessons in Arithmetic Through School Savings (Elementary Grades)

Teaching Mathematics Through School Savings (Grades 7-9)

By Irene M. Reid. Paper, 25 and 31 pp. Education Section, U. S. Savings Bonds Division, Treasury Department, Washington 25, D. C.

Habits of thrift are taught students through problems in arithmetic and mathematics which involve savings bonds and stamps.

(Continued on page 46A)



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Dr. John A. O'Brien is recognized as an outstanding writer and educator. He is Professor of the Philosophy of Religion at the University of Notre Dame. He was founder of the Newman Foundation at the University of Illinois and, for twenty-two years, its director, teaching students of all faiths.

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New Books

(Continued from page 44A)

Information

On Religion and the American Scene. A Monthly Magazine. 20 cents a copy, \$2 a year. The Paulist Fathers, 411 West 59th St., New York 19, N. Y. The articles cover social, educational, religious, and literary matters of importance.

New California Short Form Test of Mental Maturity

By Elizabeth T. Sullivan, Willis W. Clark, Ernest W. Tiegs. Grades: Kindergarten-1, 1-3, 4-8, 7-10, 9-superior adults. 50 minutes. 1947. California Test Bureau, Los Angeles, Calif.

This test provides all of the information which is obtained by the administration of the typical intelligence test. In addition, it provides an analysis of abilities which shows the status of each individual in spatial relationships, numerical reasoning, logical reasoning, and verbal concepts or ideas and meanings which are useful in thinking and problem. It summarizes the verbal and nonverbal test results into separate language M.A.'s and I.Q.'s and nonlanguage M.A.'s and I.Q.'s. Its reliability is only slightly lower than that of the Stanford Binet individual tests ($r = .84$).

Free Films

American History Films Physics

Compiled by Lili Heimers, Ph.D., Anne Banks Cridlebaugh, Constance Marie Conroy, and others. Mimeographed, 39 pp., 9, 25. \$1, 25 cents, and 50 cents remittance must accompany orders. New Jersey State Teachers College, Upper Montclair, N. J.

The first book lists 16mm. free films, a few free slides, and film slides. The second lists films for use in the senior high school course. The book on physics lists charts and maps, exhibits, films, slides, film slides, pictures, publications, and recordings.

Number Fact Check Sheet

Grades 5-8. Devised by Roy Cochrane. Form A or form B, 25 tests, 75 cents plus trans. Hand-scoring or machine-scoring stencil, per set, 60 cents plus trans. Specimen set, 25 cents each. California Test Bureau, 5916 Hollywood Blvd., Los Angeles 28, Calif.

This test contains 100 addition, 100 subtraction, 100 multiplication, and 90 division number facts and is prepared in two alternate equivalent forms.

Youth in Action

By Father Ted, S.S.P. Paper, 55 pp., 25 cents. Apostolate of the Press, St. Paul Monastery, Canfield, Ohio.

This teen-age booklet retells 50 anecdotes of the recent war. Any boy will be thrilled to read these examples of heroic practice of religion—and preachers and teachers will find valuable illustrative materials.

For Christ's Sake a New Social Order

By Most Rev. Aloisius J. Muench, Bishop of Fargo. Distributed by Very Rev. Msgr. Howard Smith, V.G., 608 Broadway, Fargo, N. Dak.

This is Bishop Muench's 1948 Lenten letter to his people. It is a masterly plea for knowing and loving and following Jesus Christ, the Son of the living God.

Language for Daily Use

By Mildred A. Dawson, Jonnie Marshburn Miller. Grades III, IV, V, VI. Cloth, 246, 278, 310, 342 pp. World Book Co., Yonkers, N. Y.

The series capitalizes children's interest to teach language skills. Children in all grades are encouraged to express themselves creatively through class newspapers, group discussions, book reports, stories, letters, poems, jingles, dramatizations, etc. Frequent tests on new material are provided. Workbooks and teachers' manuals are available.

(Continued off page 47A)

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New Books

(Continued from page 46A)

Boppet Please Stop It

Spoodles

While Susy Sleeps

Little Farmer

By Ida Binney, Irma Simonton Black, Nina Schneider, Margaret Wise Brown. Cloth, unpagged. William R. Scott, Inc., New York 11, N. Y.

The first two of these books for very young reader-listeners are full of good humor. *While Susy Sleeps* treats night and what goes on then in a way which should alleviate children's fears. *Little Farmer* is dull.

Drama in Our Time

By M. M. Nagelberg. Cloth, 478 pp., \$1.96. Harcourt, Brace and Co., New York, N. Y.

Contents of this book are entirely unsatisfactory for Catholic school use.

The Proud Way

By Shirley Seifert. Cloth, 316 pp. J. B. Lippincott Co., New York, N. Y.

For older high school girls. The story of the courtship of 17-year-old Varina Howell and Jefferson Davis provides an unusual point of view of the years before the Civil War and the life of the president of the Confederacy. Except for this historical connection, the book may be classified as light romance.

Jefferson's Daughter

By Mildred Criss. Cloth, 278 pp., \$3. Dodd, Mead & Co., New York, N. Y.

Martha Jefferson, delightful eldest daughter of Thomas Jefferson, became her father's dear companion after the death of his wife. Her life in France with him is vividly portrayed—especially during the French Revolution. Matters pertaining to Catholicism are treated with understanding. Much of historical interest is included in the book which places a very wholesome emphasis on Martha's womanly qualities. As a devoted daughter, wife, and mother loved by her family and all who knew her, she is a heroine worthy of imitation by her readers who are destined to become homemakers.

Autobiography of the Blessed Virgin

By Peter A. Resch, S.M. Cloth, 125 pp., \$2.50. The Bruce Publishing Co., Milwaukee 1, Wis.

Father Resch has chosen a title which is entirely appropriate for this book which is the autobiography of the Blessed Virgin. The book sprang into existence as a by-product of Father Resch's hours with the breviary and the missal. As the feasts of our Lady would pass, he noted the "words" of Mary in the lessons and responses of the breviary and the variable parts of the Mass. Ample explanations aid in the understanding of these beautiful quotations and give continuity to the autobiography.

Through the Day From Season to Season In Country and City

By Sidman P. Poole, Ph.D., Thomas F. Barton, Ph.D., and Clara Belle Baker, M.A. Cloth, 124, 156, 218 pp., \$1.28, \$1.44, \$1.96. The Bobbs-Merrill Co., 724-730 North Meridian St., Indianapolis, Ind.

Brightly illustrated and interestingly written, these carefully graded books are designed for first-, second-, and third-grade readers. They establish basic geographic concepts for the child before he begins a more formal study of geography. Information concerning the cultural and physical aspects of geography is presented in a way to encourage a liking of the subject.

Subjects which the books cover include earth and universe, land, minerals, soil, water, weather, plant and animal life, spatial relationships, distribution of population, houses and settlements, production, transportation, conservation, and recreation.

A teacher's guide is available.

(Concluded on page 48A)



Director, Home Economics Department
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figures by dressing up bananas with lamb chop frills or crepe paper skirts and painting on arms and faces.

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Mary I. Barber, DIRECTOR
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New Books

(Concluded from page 47A)

Fundamental Activities in Chemistry

By Tedesco and Anerbach. Paper, 350 pp., illus., 90 cents. Republic Book Co., Inc., New York 22, N. Y.

A combination workbook and laboratory manual for use with any textbook of chemistry. Based on modern courses, it emphasizes new chemical theory, chemical mathematics, and organic chemistry. There is an abundance of drill and the lessons are well organized.

Basic Units in Physics

By Frank E. Stewart. Cloth, 384 pp., illus., \$1.35. Republic Book Co., Inc., New York 22, N. Y.

A concise textbook, modern in subject matter, pedagogy, and format. It contains many simple diagrams and other graphic illustrations.

Fundamental Activities in Biology

By Remley and Harer. Paper, 312 pp., illus., 90 cents. Republic Book Co., Inc., New York 22, N. Y.

"A combination workbook and laboratory manual consisting of classroom-tested activities which the authors have used. . . . The teacher may use the book as a lesson plan . . . students may use it as a study guide and homework assignment book." It has page references to 20 leading textbooks.

Visits to the Blessed Sacrament

By Saint Alphonsus Liguori. Paper, 91 pp., Liguorian Pamphlet Office, Oconomowoc, Wis.

Written more than two hundred years ago, these "Visits" have been reprinted many times in European countries. They are written for visits to the Blessed Sacrament and to the Blessed Virgin Mary.

Make Your Town Safe!


By Herbert Yahraes. Paper, 32 pp., 20 cents. Public Affairs Committee, Inc., 22 East 38th St., New York 16, N. Y.

Public-spirited citizens will find practical aids for safeguarding their homes and their communities through a well-planned program of safety education.

Citizens Look at Education

By Citizens Federal Committee on Education, 1947-48. Paper, 12 pp. Federal Security Agency, U. S. Office of Education.

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The Marshall Plan

By Dr. Helen C. Potter. Pamphlet No. 40. Paper, 48 pp. The Catholic Association for International Peace, 1312 Massachusetts Ave., N.W., Washington 5, D. C.

The Marshall Plan is explained in terms of "the catastrophic destruction existing in Europe, possibilities for rehabilitation, and proposed alternatives to the plan itself.

Blessed Mother Help Me

By Brother Cyril Robert, F.M.S. Paper, 148 pp. The Marist Brothers of the Schools, St. Ann's Hermitage, Poughkeepsie, N. Y.

Any Catholic will find here his favorite devotion to our Blessed Mother. Novenas, litanies, hymns, meditations on the mysteries of the rosary are included, as well as prayers to Our Lady of Fátima, Our Lady of Perpetual Help, and the Memorare and the Angelus.

Civics as It Should Be Taught

By Richard Welling, Chairman. National Self-Government Committee. Paper, 16 pp., 10 cents. National Self-Government Committee, 80 Broadway, New York 5, N. Y.

The author urges schools to abandon civics instruction which is entirely traditional and to look behind the scenes in national and local affairs, especially with regard to political machinations.



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The Activity Period

(Concluded from page 148)

Treatment for the Antisocial

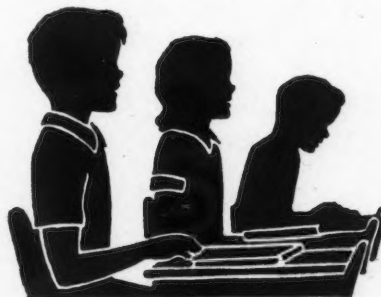
When children are working with various materials during the activity period there is danger that one group will annoy another group or interfere with their activity. It may be antisocial or destructive behavior. It may be that the children do not understand the purpose of the activity period itself. If this is the difficulty, a group meeting may be called to explain its purpose. Children soon accept the activity period as a work time and care for themselves accordingly. When in the group there are those who do not wish to co-operate, the teacher will need to discover other means to attain the desired ends. If, for instance, a child who likes to build, habitually interferes with the others in his group, he is asked to work by himself until he is ready to co-operate. If each time such a child is isolated, the reason for this isolation is explained to him, he will soon prefer co-operation to isolation. There may be special cases which will need to be taken care of with the help of a psychologist or with the help of the child's parents. Usually, however, if the teacher handles the situation as recommended above, the activity period soon will take on the atmosphere of useful and purposeful activity.

Self-Control

Children who have built with large blocks

and who are engaged in dramatic play with the house, boat, or car which they have built, need guidance so that they will not disturb the work atmosphere of the room. This means voice control, quiet handling of large blocks, controlled body movements, and quiet feet. In other words, dramatic play in the activity period requires growth toward a high standard of self-control.

Much more could be said concerning the conduct of each phase of the activity period. One thing is certain, in this period perhaps more than in any other the teacher must be on the alert. She must use each circumstance to lead her children where God wants them to go. I say where God wants them to go designedly. The possibilities of each child are different. The attainments of each child will be different. If we have preconceived standards for a child in which no consideration is made for his natural capacity and his endowments,

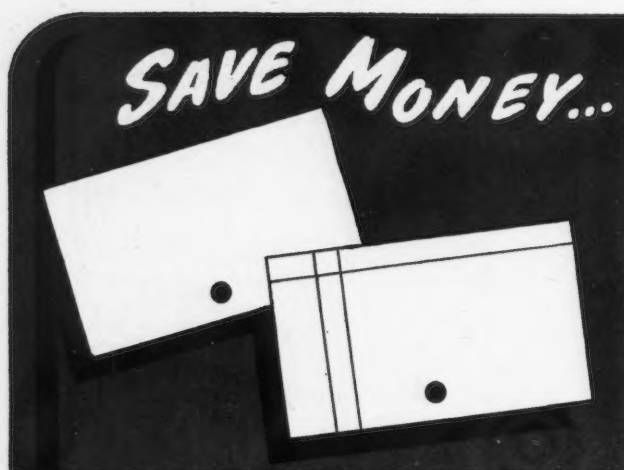


we will destroy rather than develop initiative, self-confidence, self-reliance, and the spirit of co-operation. If we guide and motivate the child properly we will help him grow into a friendly, generous, co-operative, responsible individual. Are not these qualities the basis for solid supernatural virtue? Is not all that we are trying to do based on our desire to build character in members of Christ's mystical body?

In closing I will quote from the pamphlet by Rt. Rev. Msgr. George Johnson, Ph.D., reprinted from the May number of the *Catholic Educational Review* of 1940.

"The temptation of the teacher is to ignore the fact that the temple of life and mind can be built by none other than the inward dweller. Action, activity, living, doing are conditions necessary for learning.

"If youngsters are never allowed to direct themselves, how are they to acquire the habit of self-direction. He commits crime against children who leaves them to their own devices and allows them to do what they want to do; but he also sins who never affords them an opportunity to do freely what they ought to do. . . . The Catholic classroom should be a place where teacher and pupil work together at a common task. I conclude with a plea for more of the creative, more of the dynamic, more of the artistic, more of the forthright vital Christianity in Catholic schools. This we can have without sacrificing one iota of thoroughness, order, and discipline."



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Polish craftsmen are once again constructing fine folding chairs. These chairs made from polished hardwoods may be obtained from the *Adirondack Chair Company*, 1140 Broadway, New York 1, N. Y.

For brief reference use CSJ—410.

NEW NO-ROLL CRAYON BOX

The Milton Bradley Company of Springfield, Mass., announce the No-Roll "Compacto," a new box design for their popular Junior No-Roll crayon. The new package holds 24 crayons and is similar to an artist's box. The floor of the new package is angled, putting each of three rows of No-Rolls on a different level. A free descriptive folder may be obtained from

The Milton Bradley Co., Springfield, Mass.

For brief reference use CSJ—411.

AMERICAN BOOK CO. HISTORY

Our Heritage, a brief history of the American Book Company, New York, N. Y., reproduces an address delivered to the entire agency force of the company January 4, 1947, in Cincinnati, Ohio.

CLASSROOM LIGHTING AND SEATING

The American Seating Company of Grand Rapids, Mich., has made available while the supply lasts free copies of the booklet, *Progress Toward Improved Classroom Environment*, which discusses principles of proper seating and lighting arrangements according to the needs of each classroom. The booklet may be obtained from

The American Seating Co., Ninth and Broadway, Grand Rapids 2, Mich.

For brief reference use CSJ—412.

THE ASSOCIATION NOTEBOOK

A. B. Dick Company, manufacturers of Mimeograph duplicators, supplies, and accessories announces the publication of *The Association Notebook*, a portfolio of illustrations designed especially for use in Mimeograph bulletins, newsletters, announcements, and programs produced by associations, clubs, civic and fraternal organizations, and other nonprofit groups.

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tions, membership campaigns, outings, dances, athletic events, meetings, etc.

A. B. Dick Co, 720 W. Jackson Blvd., Chicago 6, Ill.

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BURN-RITE

Carbon Solvents Laboratories of Newark, N. J., are manufacturing Burn-Rite, a solvent which acts upon the carbon particles in all fuel oils, dispersing them to prevent the formation of sludge in oil tanks and in preheater boiler tubes or strainers. The introduction of a quart can of Burn-Rite is said to be sufficient to keep in suspension the carbon particles in a 250-gallon fuel oil tank. Additional information may be obtained by writing

Carbon Solvents Laboratories, 961 Broad Street, Newark 2, N. J.

For brief reference use CSJ—414.

AMPRO STORY OF FILM

The Ampro Corporation of Chicago has published a booklet describing how 16mm. sound motion pictures are made. The booklet tells how sound movies are made, how the illusion of motion is created, how sound is recorded on film, how sound is reproduced from films, and how sound pictures are reproduced by an Ampro projector.

Ampro Corporation, Chicago, Ill.

For brief reference use CSJ—415.

RCA RECORD LIBRARY

Albums making up the RCA Victor Basic Record Library for elementary schools may be obtained individually as well as in the complete set.

Radio Corporation of America, RCA Victor

(Concluded on page 54A)



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New Supplies

(Concluded from page 52A)

Division, Camden, N. J.

For brief reference use CSJ—416.

FILMO SPECIALIST

Filmo Specialist, a new semiprofessional 16mm. movie camera, is announced by Bell & Howell of Chicago. The new camera features professional shift-over focusing, four-lens turret, a view-finder Parallax adjustment, positive view finders, light-baffled shutter, selective three-way power, and 400-ft. film capacity. For further information and pictures write

Bell & Howell Co., 7100 McCormick Road, Chicago 45, Ill.

For brief reference use CSJ—417.

SLIDE FILM PROJECTOR

A dual-purpose slide film and 2 by 2 slide projector especially designed to give maximum simplicity and convenience of operation for classroom use is announced by RCA Victor. A new feature is the use of neoprene rollers instead of sprockets for engaging the film.

Radio Corporation of America, RCA Victor Division, Camden, N. J.

For brief reference use CSJ—418.

CRAM'S CLASSROOM CLASSICS

Volume 3, No. 1, of Cram's Classroom Classics has been published by The George F. Cram Co., Inc., publishers of maps, globes, atlases, and charts. It contains an article by Cloy S. Hobson, associate professor of education at the University of Kansas, on "Teaching Critical Thinking in Our Schools." Free copies may be obtained from The George F. Cram Co., Inc., Indianapolis 7, Ind.

For brief reference use CSJ—419.

WEATHERWISE

A magazine about weather, the first issue of *Weatherwise* was published in February by the Amateur Weatherman of America. Subscription price is \$3 a year in the United States and possessions.

Weatherwise, Franklin Institute, Philadelphia 3, Pa.

For brief reference use CSJ—420.

CATALOG MARKS CENTENARY

The D. Van Nostrand Company, Inc., of New York, marks its 100th year in the publishing field with the 1948 high school and vocational school catalog which covers aeronautics, agriculture, biology, drawing and drafting, electricity, radio, television, electronics shopwork, special subjects, etc. The catalog may be obtained from

D. Van Nostrand Co., Inc., 250 Fourth Ave., New York 3, N. Y.

For brief reference use CSJ—421.

VISUAL CATECHISM SERIES

This series of film strips is based on the revised edition of the Baltimore Catechism. The first unit contains nine film strips on the sacraments. They cover the sacraments in general, each of the seven sacraments, and sacramentals and indulgences.



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For brief reference use CSJ—422.

WATER COLOR PAPER

The Grumbacher Aquarelle 100 per cent all rag rough water color paper is now available in five sizes of portfolio style sketch blocks for extra convenience.

M. Grumbacher, Inc., 460 W. 34th St., New York 1, N. Y.

For brief reference use CSJ—423.

COMING CONVENTIONS

• Mar. 18-19. Tennessee Education Association, Chattanooga, Tenn. Secretary, A. D. Holt, 409 Seventh Ave. N., Nashville 4, Tenn. • Mar. 29-April. 1. New York State Vocational Association, Buffalo, N. Y. Secretary, C. Kenneth Beach, New York State School of Industrial and Labor Relations, Cornell University, Ithaca, N. Y. • Apr. 10. Catholic Foreign Language Teachers Association, Chicago, Ill. Secretary, Sister M. Annella, O.S.F., Alvernia High School, 3901 N. Ridgeway Ave., Chicago 18, Ill. • Apr. 13-17. Schoolmen's Week, Philadelphia, Pa. Secretary, Theodore L. Reller, University of Pennsylvania, Philadelphia 4, Pa. • Apr. 16-17. Pennsylvania Industrial Arts State Conference, Millersville, Pa. • Apr. 19-22. Music Teachers National Association, Detroit, Mich. Secretary, Neil A. Kjos, 223 West Lake St., Chicago 6, Ill. • Apr. 19-22. American Association of Collegiate Registrars, Philadelphia, Pa. Secretary, G. E. Metz, Clemson Agricultural College, Clemson, S. C. • Apr. 24. Connecticut Industrial Arts Association, New Britain, Conn. Secretary, David A. Reed, 536 Thompson Ave., East Haven, 11, Conn. • May 24-26. National Congress of Parents and Teachers, Cleveland, Ohio. Director, Ruth A. Bottomly, 600 South Michigan Blvd., Chicago 5, Ill. • May 26-29. Associated Business Papers, Hot Springs, Va. Secretary, Irene Pearson, 205 E. 42nd St., New York 17, N. Y. • June 13-16. Catholic Library Association, Atlantic City, N. J. Secretary, Laurence A. Leavay, P.O. Box 25, Kingsbridge Sta., New York 63, N. Y. • June 13-19. American Library Association, Atlantic City, N. J. Secretary, Carl H. Milam, 50 E. Huron St., Chicago 11, Ill. • June 16-18. Pennsylvania Vocational Association, Eagles Mere, Pa. Secretary, Henry S. Brunner, Pennsylvania State College, State College, Pa.